John Carter Brown.

p. 137 correctly numbered in
copy from Dr Harley. 28.VII.09

53:301

The whole

PROPHECIE OF DANIEL EXPLAINED,

By a PARAPHRASE, ANALYSIS and briefe COMMENT:

Wherein the severall Visions shewed to the Prophet, are clearly Interpreted, and the Application thereof vindicated against dissenting Opinions.

By Ephraim Huit *sometime Preacher at* Roxall *in Warwickshire, now Pastor to the Church at* Windsor *in* New-England.

Imprimatur, *Jam: Cranford.*

Printed for *Henry Overton*, and are to be sold at his Shop, entering into Popes-head Alley out of *Lumbard* Street. MDCXLIII.

JOHN CARTER BROWN.

RPJCB

TO THE

RIGHT HONOURABLE

THE LADIE

KATHERINE BROOKE:

Dowager to the Right Honourable *Robert* Lord *Brook*, Baron of *Beauchamps-court*.

Right Honourable,

THE Authour of this book had long since intended the Dedication therof to your dear husband and our noble Lord, now in heaven; who after perusall of the copy, was so far affected with it, that if money could have procured its freedom it had not lain so long under the power of an hard Master, who though he had a good round summe with it, yet hath made it serve almost a double Apprentiship: And indeed such was the iniquity and injuriousnesse of those times, that few workes of this nature were suffered to see the light, especially if they spake any thing freely of those opinions which were so much disliked, and cried downe by the Prelaticall party, as this doth, concerning the glorious calling, and

conversion of the Jews, which was a principall objection made against it. But the Lord in mercy having sent us a Parliament, whose first study, and care was to relieve the oppressed, and release the imprisoned; this also hath at length obtained its Manumission (principally by the endeavours, and favour of that truly Noble and Heroicall Patriot the Earle of Manchester) *and is now come abroad into the world, and as we hope will prove very serviceable. The Prophecie it selfe, is in many places very abstruse, and the Authour in his exposition hath shewed much industry, and solidity of judgement in searching out the meaning of the Spirit, and in enucleating such difficulties as he met with in the Text, which we hope will give good satisfaction to all that read it. Had himselfe been present (who by the Tyranny of the Prelaticall party, was diverse years since driven into New-England) we presume that he would have chosen none other but your Ladiship, to dedicate these his labours unto, the rather considering what right that most Honourable Lord, now a Saint in heaven, had unto them. And therefore not onely in that respect, but also in regard of our Relations and engagements to your Ladiship we have presumed to make you the Patroneſſe hereof, which if your Ladiship please to accept of, we have our desires, and shall account it a favour to be esteemed,*

Madam we are,

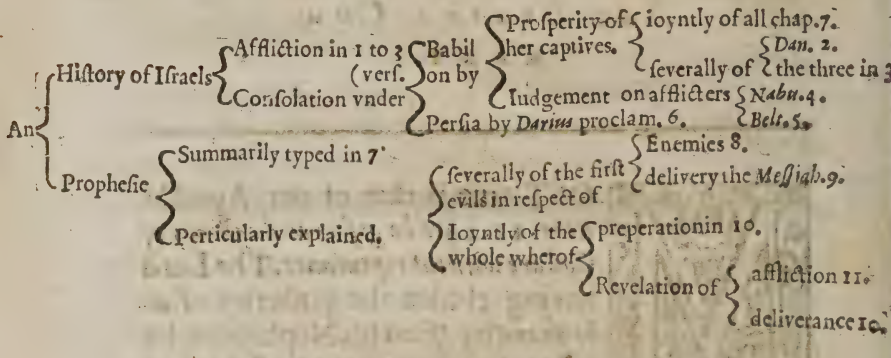
Your Ladiships humble servants, Simeon Ash, Samuel Clarke, Will. Overton.

THE PROPHECY OF DANIEL EXPLAINED BY A PARAPHRASE, ANALISIS AND BREIFE COMMENT.

MOST true is that of our Apostle *Rom.* 11.29. *The gifts and callings of God are without repentance.* The Lord having chosen the posterity of *Abraham* (by *Israel* his Nephew) to be a peculiar Inheritance established with them a covenant of holines, of happinesse, which though they did often violate, and in violating had the quarrell of the Lords Covenant returned, with vengeance infurious rebukes: yet did their Remainder continue the beloved of the Lord, at least for the fathers sake, and their faithlessnesse made not the faith God of none effect; still the Lord had them in his thoughts of peace. Wherein however other holy Prophets have not beene silent, yet none so fully as our Prophet, renowned for wise-

dome and depthes in divine misteries, who bestoweth himselfe wholly therein, discovering the many pushes and assaults his people suffered, under the tiranny of the abominable Infidells, and with all the Lords constant providence for the preserva. tion in, and deliverance out, of all their Tryalls;

The whole Prophecy containing a discovery of Israel, Tryalls under, and triumph over, the foure persecuting States of the world, consists of



For the clearer insight into the Prophecy. Consider the *Author*, 2 *Time*, 3 *Tongue*, 4 *stile*: The Author or penman is *Daniel* of the Tribe of *Iudah*, as appeareth:

First, by the Title the same spirit that directed and inspired the whole vision, directed also the Title, for *holy Penmen wrote, and spake as they were inspired by the holy Ghost*: 2. *Pet.* 1.21

Secondly, by *Daniells* modesty in his owne praises, which a stranger would extoll to the highest, but

but he speaketh of them so retiredly, so sparingly that all may see the Penman acted his owne part as 2 Cap. 30.

Thirdly the Testimony of our Lord, *Mat.*24.15. who citing part of the 9. Cap. doth ascribe it unto *Daniel*, and no other either Prophet or holy man.

2 The time, wherein this Prophecy was written, was about the 8th yeare of the Raigne of *Iehoiakim*, for being carried Captive in the third yeare of his Raigne he was trayned up three yeares in *Nebuchadnezzars* Court, and two yeares after he interpreted the Kings dreame, from which time the history of the Iews is continued.

3 The Language is partly Caldea, and partly Hebrew from the 4th verse of the 2. to the 7. Chap. is written in the Siriaque tongue all the rest in the Hebrew, the which doubtlesse was for speciall Reason: first that Babylon, might never forget the wonders, wrought by the mighty God, nor the Innocency, and zeale of his people. Secondly that Babylon might remaine inexcusable, Remayning filthy still, though the Lords people and Prophets had indeavoured to cure her: *Ier.* 51.9. The rest in Hebrew, 1 To conceale holy Misteries from profane minds, who would trample underfoote, the precious knowledge of divine things, *Mat.*7.6. 2 That Babylon might not know the Triumph, that the Iewes their vassalls were to have over them, and the rest of the Oppressors of their nation, for which cause *Daniel* is more sparing in handling the Persian state, 2.39. which was to take the kingdome from Babylon, then of any other of the mettals, least Babylon exasperated

ted thereby, should vex the Iewes the more, as being ouermaliapert ouer their Lords the Caldeans:

4 The Phrase and stile is of a diuine maiesty, yet retired as beseemeth the spirit of Prophecy, and the depth of that diuine wisedome, wherewith *Daniel* was indued: For the expressing whereof obserue a second difficulty of this booke, Naturall, Accidental. First natural in respect of the profoūd misteries there handled, as of the *Messiah*, and calling of the Iewes: Secondly, In respect of computation of times in termes of ambiguous sense: Thirdly, In respect of the sealiug up of things in grosse without particular interpretation: Cap. 12. 4, 9. *v.*

Secondly, accidentall through our Ignorance of Customes, Hebraismes: Secondly, our adhearence to profane historyes, whereto wee assay to bring *Daniels* meaning; Thirdly, our poverty of old Records.

1 It appeares by *Ier.* 25. 1. that the time of this viage, was in the end of the third, and beginning of the fourth yeare of *Iehoiakim*, for his arriuall might be in the third, and yet his seige in the fourth, one day changing the computation of time, Ierusalems seige formerly threatned, is now in Act: For first, by this time *Iosiah* his reformation was forgotten, and the people now apostate from God, *Ier.* 3. 10, 11. Secondly, the former affliction under Egypt (a money matter) wrought no kindly effect in them, 2 *King.* 23. 35. so that a heavier Rod is sent them.

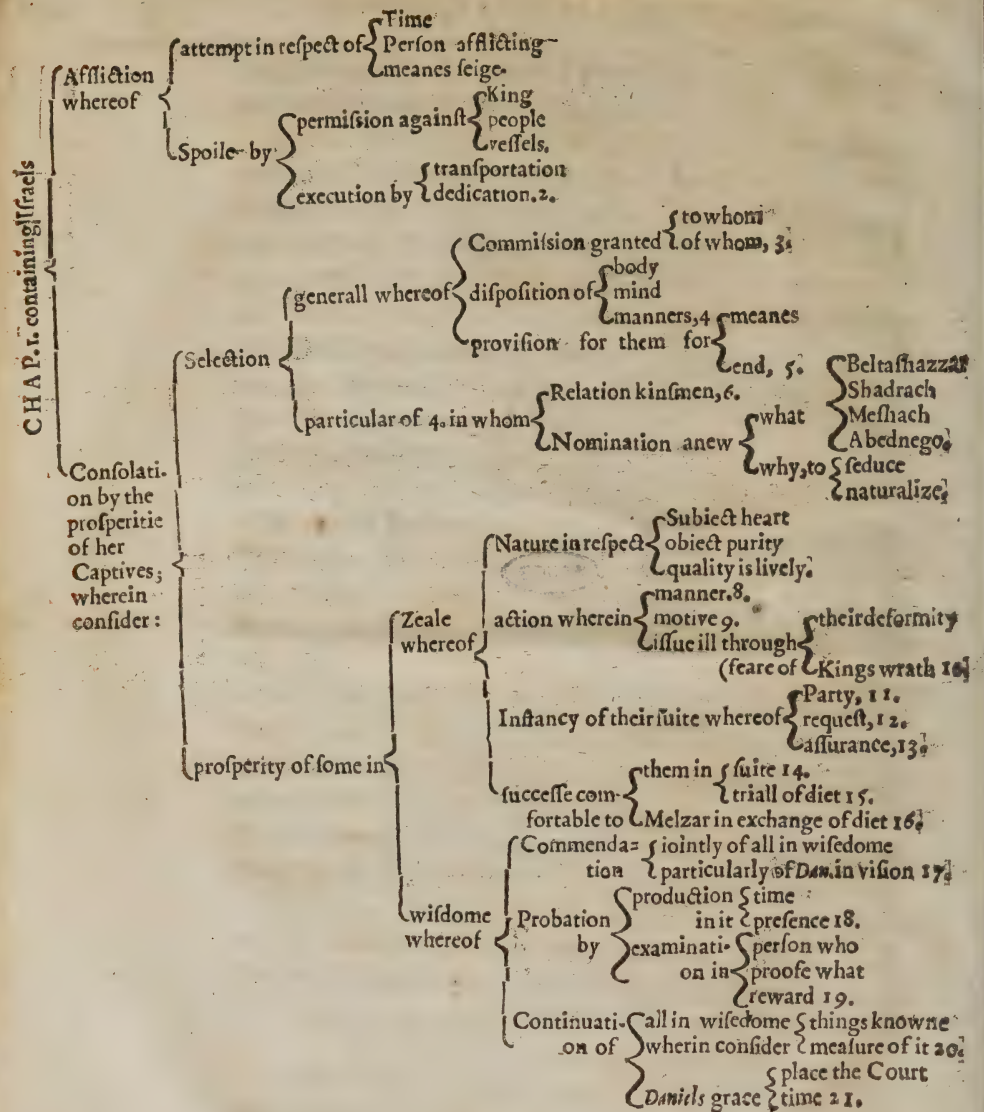
Doct. Heavier affliction attend them that are not bettered by lesser Rods, *Eze.* 21. 13.

Ierusalem

The Paraphrase

1 v. *In the end of the third yeare of* Iehoia-

Analisis.


CHAP. 1. containing Israels
Affliction whereof
attempt in respect of
Time
Person afflicting
meanes seige.
Spoile by
permission against
King
people
vessels.
execution by
transportation
dedication. 2.
Consolation by the prosperitie of her Captives; wherein consider:
Selection
generall whereof
Commission granted
to whom
of whom, 3.
disposition of
body
mind
manners, 4
provision for them for
meanes
end, 5.
particular of 4. in whom
Relation kinsmen, 6.
Nomination anew
what
Beltasshazzar
Shadrach
Meshach
Abednego.
why, to
seduce
naturalize.
prosperity of some in
Zeale whereof
Nature in respect
Subiect heart
obiect purity
quality is lively.
action wherein
manner. 8.
motive 9.
issue ill through
their deformity
feare of Kings wrath 10.
Infancy of their suite whereof
Party, 11.
request, 12.
assurance, 13.
successe comfortable to
them in
suite 14.
triall of diet 15.
Melzar in exchange of diet 16.
wisdome whereof
Commendation
iointly of all in wisedome
particularly of Dan. in vision 17.
Probation by
production
time
in it
presence 18.
examination in
person who
proofe what
reward 19.
Continuation of
all in wisedome wherin consider
things knowne
measure of it 20.
Daniels grace
place the Court
time 21.

1 *v.* Ieruſalem the mother citty ever ſince *Davids* dayes, and alſo the footſtoole of Gods holineſſe, ever ſince *Salomon* his building of the Temple; yet Ieruſalem the Miſtreſſe of the world, the heart of the earth is now ſurpriſed.

D. The Lord wil not ſpare the people, nor place of his holineſſe in caſe of their rebellion; *Pſal.* 89.32.

2 *v.* The ſame action of Gods providence which is elſe where called permiſſiō is here named a giving over of thē into his hand:

D The Lords permiſſion is not merely paſſive: 2 *Sam.* 24. 1. for firſt a ſimple & perfect act, cannot ſuffer, which admitting of no cauſe, is neither furthered nor hindred by any thing out of it ſelfe, and ſuch is God: Secondly beſide permiſſion is a providence: and every providence is active: otherwiſe there would follow a defect in gouernement: Now in that Gods permiſſion is not wel conceived by many honeſt mindes, Obſerve wee the ſenſes, and caſes, it is uſed in.

1 For the ſenſes, permiſſion is uſefull to diſtinguiſh God his active providence, the which in actions morally good, is more intenſive; in actions e-

Iehoiakim *King over the two Tribes of Iſrael.* Nebuchadnezzar *King over the Chaldeans, came with warliks preparation to the ſeige of Ieruſalem, the mother Citty of Iudah:*

2 v. *Who by the permiſſion of God, overcame Iehoiakim their king, and ſeaſed on part of the veſſells, from the Temple. The which hee triumphingly carried into Chaldea, and into the Temple of his Idols, and in the treaſury whereof, hee placed the holy veſſells.*

vill more remiſſive. The which Remiſſer action is called permiſſion, being uſefull onely, Firſt where God the onely inward and effectuall mover of the will, leaveth the will not inclining it to action, as at other times, and in other actions he doth: Secondly where he doth not withſtand the ſucceſſe of ſuch attempts, as often times hee doth, in other evill actions, ſo that evill purpoſes ſucceede yet not without his will and governement: Thirdly where hee limits the actions of men, as a good Surgeon gaging the launcer, that it exceed not: the which hee doth not in other good actions:

2 For the Caſes, Firſt permiſſion onely taketh place in actions of corrupt nature, where it ſeemeth harſh to ſay God acteth: The actions of holy angels and Saints in glory, are never ſaid to be permitted: Secondly, in evills of ſinne, which are contrary to Gods holineſſe, for however it be uſed in the mention of afflictions, yet onely of ſuch evills, as by iniury or tyranny are inflicted; a lawfull Magiſtrate condemning, and executing an offender lawfully, is never ſaid to be permited of God: Thirdly, where the revealed will, doth thwart expreſly thoſe actions of men; which yet by his providence, he proſpereth evill men in acting, the which hee may doe in iudgement to the ſinner, as the Adultereſſe proving with child to her ſhame, and puniſhment: now that wee might not ſeeme to father the action of thoſe things upon God, which he forbids us, we call it permiſſion: ſo then to conclude permiſſion may be ſafely uſed, where ſafely explained, wading warily betwixt theſe deepes, God is neither the actor of ſinne, nor idle in governement.

Doct.

D. The actions of tyrants are yet limited by the Lord: *Isa.*7.7.

D The goods that are ill got, are fit oblations for an Idoll God, *Iudg.*17.2,3,4.

D The gentiles are devoted to the worshipp of a diety: *Acts* 17.23.

The Relative which is to be referred to vessells, not the King, who lived yet and never came to Babylon, but died a naturall death, 2 *King.*24.6. and was in contempt, throwne into a ditch with the buriall of an asse, *Ier.*22.19. for his impiety in cutting and burning *Ieremiahs* Lamentations, *Ier.*36.30.

D. The Lord will make wicked men treasurers for his servants, and worship: *Isa.*23.18.

3 *v. Nebuchadnezzar* minding the glory of his Court, by these honorable waiters, maketh way for their raysing.

D. Wicked men in satisfying their own lusts, shall contrive the greater comfort of the Church: *Luke* 2.6.

D. The Lord will raise comforters out of the Ruines of the Church: *Hest.*4.14.

D. The practise of great ones in their worshipfull servitours, savours too much of Heathenish pride, *Luk.*17.7.

4 *v. Nebuchadnezzar* counts it no fit Complement to have a Comely person and a good wit onely,

3 v. *Which done hee comanded* Ashpenaz *the cheife chamberlaine, to cul out from among the Captives choyce young men Children of the Kings and Nobles of Iudah.*

4 v. *Such as were beautifull and comely persons, and of ingenuous prompt and witty disposition, such as were likely to make courtiers fit for the ser-*

onely, and therefore takes order for their education in Arts:

D. Comelineſſe of perſon is a meane ornament without breeding: *Prov.*11.22.

D. Education in arts is very requiſite for Courtiers: *Act.*7.22.

5 *v. Nebuchadnezzar* to make them perſonable feedeth them with dainty faire, and the beſt wines, as if beauty and health did conſiſt in diet, and not in the word of Gods bleſſing: *Deut.*8.3 but this was a leſſon too high for him.

D. Natural men looke no further then outward means. 1 *Cor.* 2.14.

D To omit the proviſion for our owne Families, is more then Heatheniſh: 1 *Tim.*5.8.

They were gentlemen of fine parts, as is before ſhewed in 4. *v.* and yet are to have further breeding.

D Great ſufficiency is required of ſuch ae are to make Stateſmen 1 *Sam.*16.18.

6 *v.* We have here an argument againſt the Apocriphall additions of *Suſanna*, Gods ſpirit is never unlike it ſelfe, there *Dan.* is fained

vice of ſo great a King, and ſuch as were capable of the Chaldea learning.

5 v. *And that their comelineſſe might increaſe, the King allowed them dainty fayre from his owne table and wine royall, and that for three years, thereby to fit them for attendance on his owne perſon.*

6 v. *Amongſt whom there were theſe choyce ones,* Daniel, Hananiah, Miſhaell, *and* Aſariah, *of the Tribe of Iudah:*

7 v. *Whom deſirous to Naturalize, the cheife Chamberlaine gaue the Chaldean nams:* Daniel *hee called*

Belte-

fained to bee of the Tribe of Levi, here in the true history he is said to be of the Tribe of Iudah, these 4. kinsmen are eased by their mutuall society.

Belteshazzer, Hananiah *hee called* Shadrach, Mishaell *hee called* Meshach, *and* Azariah *he called* Abednego.

D. The Lord ever sweeteth the afflictions of his people: *Ier*, 24. 5. 7 *v*. The Eunuch imposed these names by the Kings commandement, 5. 12. so that it seemes to be done purposely: first the Iewes Religion, was more abhorred of the Gentiles, then any other Religion of other Countries, so that the nams of these 4. having the names of God, *El* or *Iah*, sounded so harsh in their eares: Secondly, seeing them hopefull gentlemen, they studied how to make them their owne, wherein these new names were a dangerous wile, wherby they made them honorable amongst the Chaldeans, and also possessed them with a conceit of the Kings high esteeme of them; so that were they regardlesse of the Babyloniſh manners, the charge of unthanfullnesse would bee the heavier: Thirdly, these were shrewd temptations to Apostacy from Religion, and of yeeldance to their Idolatry, these foure names being compounded of the names of the Babyloniſh Gods. *Daniel* was called the treasurer of *Bell* his secrets: *Hananiah* the Inspiration of *Rach*, or the Sunne; *Mishael* is called, who is of *Shach*, another Goddesse: and *Azariah* called the Servant of *Nego*, or fire, so that the very thought of their names, did presume they were professed servants of the Gods whose names they bore: Fourthly,

ly, this was not without the Providence of God, who knew how to befoole their Idolatry, by these 4. worthies, and to change the treasurer of *Bell* into a fire to *Bell* by the change of a letter, as in 5.1.

D. The alteration of names out of pride or pompe is an heathenish vanity; Our Lord schooled his Disciples herein, forbidding them vaine affectation of worldly honours, and to be called *Euergetes*, the which was a Title of honour used among the Syrian and Egyptian Kings: as wee shall see upon the 11 Cap. contrary to which Iniunction is the Custome of the Popes ever since Sergius the second, out of a dislike of his name (which was *Os Porci* or *Hoggs face*) caused himselfe to be called *Sergius*, whence we have so frequent, *Pius*, *Clemens*, *Benedictus*, *Bonefacius*, most fitly (as I suppose) *Per Antiphrasin*, as *mons à movendo*; so *Pius quasi impius*, &c.

D. New honours are dangerous baits to young Students, 1 *Tim.* 3.6.

In the Imposition of their names, they follow the patterne of their former names, which as they contained the names of their God, so shall their new names beare the names of their new Gods, that so they might not mislike the exchange.

D. Idolatry is Religions ape: *Iudg.* 17.5.

D. The giving of scurrill and nicknames to others is worse then heathenish, 2 *King.* 24.17.

8 *v.* *Daniel* was principall, but not alone in this action, as in 12. The reason of which scruple of theirs was, first, the danger of Intemperance, such daintyes as came from

8 v. *But as for the Kings allowance of meat and drinke*, Daniel *and his fellows resolved*

from the Kings table were dangerous baits for young students, especially them whose growth so much concerned their brethren. Secondly the danger of Idolatry, it being usuall with the Gentiles to set apart a portion of their meats for their Idols; so that the eating of them (the property not being changed, and being by all esteemed parte of the Kings dinner) had beene a fellowship with them in their Idolatry, 1 *Cor.* 10.20.

solved in their hearts not to meddle therewith lest they should bee defiled thereby, for which cause Daniel *earnestly intreated the cheife Chamberline that he might bee spared therein.*

Thirdly they made no distinction of cleane and uncleane, the which the Iewes are bound to doe, and however they might have omitted uncleane meats, and have eaten the cleane, yet in brothes and mixed meates, it could not be avoyded, and besides by this doubling they had omitted a necessary confession of the faith, which here had bin a great sinne.

And whereas some thinke that *Daniel* both might and did eate of the meate afterward. I dare not think so, it being no needlesse scruple, but a necessary confession of his religion, and therefore a duty rather to a strong man, rather then a novice.

D. True vertue is seated in the heart, *Act.* 11.23.

Daniel might have considered, that meats are indifferent, and the Reason of their commandement of inferiour nature, to the preservation of mans life, and much more inferiour to the safety of their brethren, which now as things stood, depended on their grace in Court: yet these or such like thoughts wrought

wrought nothing with him, he was able to discerne that now he was called to a confession of the Truth, and religion of God, the Credit whereof had beene hereby shaken, had they yeelded to Gentilisme, in any degree: Now the maintenance of Gods religion was more precious then their lives, or the prosperity of their Brethren in Captivity.

D. A Conscience rightly informed will not for any respect discredit Religion. *Psal.*73.14.

D. Things indifferent in nature may become very dangerous to a tender Conscience, *Gal.* 2.3.

D. Gods Children living in the Court, must abstaine the pollutions of the Court, *Phil.*4.22.

Daniel desirous to avoyd pollution, treates with the Eunuch to that purpose.

D. Godly zeale is working, and industrious in honest meanes, 1 *Thes.*1.3.

9 *v. Daniel* question lesse was a person amiable, as in *Cap.* 10. 8. and of faire converse, which must needs procure the love of strangers, yet *Daniel* ascribeth this respect to a speciall providence.

D. 'Tis of God that strangers doe shew respect unto the servants of God, *Nehe.*2.5,6.

D. An humble heart doth ascribe the praises of al good things to God *Nehe.*2.8.

D. Wel ordered carriage wil gaine esteeme of Gods enemies, 1 *Sa.*29.6.

10 *v.* The Eunuches repulse expresseth

9 v. *And thought the Lord had moved the heart of the cheife Chamberlaine greatly to respect* Daniel.

10 v. *Yet did he put off* Daniel *thus, you know my Master the King hath taken especiall order for your diet, and in case any deformity*

presseeth a great deale of curtesie, his refusall he conceales, only he insists in the reason of his danger:

D. Churlish answers are disalowed by the light of nature, 1*Sa.*25.17.

D. The feare of man taketh men of from the favour of religion, *Iohn* 12.43.

D. The wisedome of this world is very provident to shunne danger, *Luk.*16.8. Evenuch well knew the severity of wise governours, over such as might expresse the least unfaithfulnesse, in state matters, the like feare to this so possessed *Pilate*, that against the conscience hee condemneth the Lord of life, for feare of his office.

D. A little unfaithfullnesse in causes of state, is capitall, *Ioh.*19.12,13.

11 *v.* The cheife Chamberlaine postes *Daniel* over to the under officer.

D. It is a favour to winke at others, favouring the Saints under a hard law: *Obedi.*14.

D. True desires are impatient of repulse, in a good cause, *Pro.*18.1.

12 *v.* So much onely of the conference is recorded as was effectuall.

D. The Scripture is no compleate history in matters of fact, *Act.*2.40.

formity should appeare in you, above others of your ranke, I feare it will cost me mine head to the King.

11 v. *Notwithstanding* Daniel *followed his former suite with* Mellzar, *the under Officer that had the over-sight of their diet.*

12 v. *I humbly pray thee make triall of thy servants only tenne dayes, and let the waiters give us pulse-bread and water.*

No-

Nothing prevaileth with this motion of experience.

D. Nature cannot inable a man to truſt before triall, *Rom.* 4. 18.

Daniel knew, a ſenſible Argument, the beſt with a naturall man.

D. Tis a holy wiſedome to uſe ſuch Arguments, as the men we deale withall are moſt capable of, *Act.* 14. 17, 18.

Surely it is not without reaſon that *Daniel* maketh choyce of pulſe and water, rather then any other fare: For firſt, theſe creatures were leſſe ſubiect to the abuſe of Idolatry, came not under the huckſters hand, as other daintyes, ſo that defilement herein is little to be feared, *Rom.* 14. 2. In the Primative times out of the tenderneſſe of Conſcience, ſome did eate hearbs fearing the defilement of Idolatrous meats. Secondly, this courſe fare being fit for mourners, ſuited beſt with their afflicted condition, the diſtreſſe of the Church is by them preferred to their cheife ioy: Thirdly, the weaker the meanes, the greater was the glory of God, both in reſpect of the word of his ordinance and bleſſing, by which man liveth, and not by meats: and alſo in reſpect of his tender care over his ſervants, who ſhould hazard themſelves for the witneſſe bearing of his Truth, and as the caſe ſtood it was requiſite the Chaldeans ſhould be convinced of the glorious arme and power of the Lord. Fourthly, hereby the power of true faith was eminently ſeene, which doth as certaine an extraordinary providence in dangerous ſtrates, ſo that Gods ſervants neede never feare ſuch a preſſure betweene

two

two evils, as that they should be forced to adventure on a third to escape, the which life of faith did much cõmend their religion & faithfulnesse to Godward.

D. The distresse of Gods Church will cause a godly heart to forbeare honest delights, *Psal.* 137. 6. *vers.*

13 *v.* Faith is a certaine confidence, of the effect of the thing beleived, *Heb.* 11. 1.

Others there were of their countrimen who (it seemeth) made no such scruple of the Kings diet.

D. Some there are wthin the Church little zealous of purity in life. *Ro.* 9. 6.

D. Godly zeale is constant even where it goeth alone, *Gen.* 7. 1.

D. True faith will quiet the heart, against the fears of ill successe, *Isa.* 26. 3.

14 *v.* *Daniels* abstinence from flesh meats is wrested by the Papists, to iustifie their difference of meats and superstitious fasts, but their fasts and *Daniels*, agree as harpe and harrow.

For first, *Daniel* did this without any opinion of naturall impurity in the meats themselves, onely he stumbled at the abuse that clave to them through Chaldeans manners. But they hold the meats impure in themselves, at some holy times.

Secondly, *Daniel* abstained onely where, & while the danger of Idolatry did take place, as yet hee had no house, nor table of his owne, where hee might prevent

13 v. *And let our features be cõpared with the others, who do eate daily the Kings fare, and deale with thy servants as thou shalt see cause.*

14 v. *Whereupon hee yealded to their motion and made tryall for tenne dayes.*

prevent the danger of defilement, afterward he imitated holy *Ioseph*, whose manner was to dresse for himselfe, by himselfe, and for the Egiptians by themselves, *Gen.*43.32. but they every where at home and abroad.

Thirdly, *Daniel* did this by the instagation of a miraculous faith, but they by the helish fury of superstition, and direction of divellish doctrine, *Tim.* 4.3.

Fourthly, *Daniel* abstained from all dainties of sweete meates, and wines as well as flesh, but they abstaining from the courser fare, exceed in fish, sweet meats, and wines, the which nourish sensuality much more then flesh.

Obiect. But here their maine exception is, the curse of the earth for *Adams* sinne, the which after was renewed upon the floud, in both which the fish of the sea are exempted.

Answ. A childish toy of minds destitute of the truth;

For first, that distinction of flesh and fish is contrary to expresse Scripture, 1 *Cor.*15.39. where fish is expresly called flesh.

Secondly, that speech of cursed bee the earth, respecteth all things contayned in the earth: The which contayneth the waters and the fishes in the bosome of it, As in a Cisterne the ascent of the hils emptying a channel to receive them, which formerly covered the face, or superficies of the earth so that it became dry and fit for the habitation of man, *Psal.*104.6,7,8,9.

Thirdly, the whole is subiect to vanity, and groaneth under the curse of man, so that if fishes be part

of

of the creation, the curse extendeth to them also, *Rom.*8.22.

D. Importunity oft prevaileth where equity can take no place, *Luk.*18.5.

D. Godly zeale is ever victorious in the end: 2 *Tim.*3.11.

D 15 *v.* True faith never faileth of the accomplishment of the thing beleived, 2 *Cor.*20.20.

D. The fruits of Godly zeale are ever faire in the end, *Hest.*3.2. with the 6.& 10.

D. Faire liking doth not consist in dainty faire, *Deut.*8.3.

The rest of the Iewes that followed the streame and stumbled nothing at the Kings dainties are not comparable.

D. Worldly wisdome ever faileth time-servers in the end, 1 *Kin.*12.28.

16 *v.* The officer rather favoured their cause, seeing a way how to finger something thereby: These 4. made a messe which in so royal a court was no small matter.

D. Worldly men will bee sure to serve themselves, in favouring the Church, 2 *King.*10.16.

We see here what use he made of their godly zeale, he disliketh not his Idolatry, but rather takes the advantage of their tendernes of conscience

15 v. *And at the end of tenne dayes their features were more comly, and their faces fatter, and better likeing then were the other youths that faired so royally with the Kings daintyes.*

16 v. *Whereupon* Melzar *reserved with him selfe, their allowance of meat and drinke, and in stead thereof gave them pulse and water.*

17 v. *Now this faithfulnes of these foure youthes was rewarded by the Lord*

D. Wicked men are nothing benifited by the example of the Godly, *Isay* 26.10.

17 *v.* *D.* Be our Capacity with it will, God is the Author of our learning, *Iam.* 1. 5.

D. Gods Church may make a profitable use of the learning of the Gentiles, *Tit.* 1.12.

Lord, who indued them with skill, in all manner of learning, especially Daniel, *who had insight in the interpretation so dreames an visions.*

Daniel was the first that made this scruple and was the mouth of the rest, in their suite to the officers of the King, and he accordingly is graced of God.

D. The more Piety and zeale, young students doe expresse, the more will the Lord blesse their studies, *Gal.* 1.14.

D. The spirit of Prophecy, is peculiar to some of the Godly onely, *Num.* 16.35.

Quest. But here a pertinent question may bee demaunded, how *Daniel* might learne the Chaldean learning, seeing they studied curious Arts, which were vtterly unlawfull: *Acts* 19.19. But for Answer: these studies which they used were lawfull, for first, all arts are of God who is the *Alpha*, the first cause of every good thing, the inventer of all Sciences liberall as *Gen.* 4. 22. and Mecanicall as *Gen.* 4. 23. And were therefore lawfull in their proper use rightly applied.

Secondly, the Chaldean learning however abused by the Magitians, who fell to the practise of Astrologie, either to make themselves more gracious with all sorts of men, by doing wondrous and strange

ſtrange things, as *Iannes* and *Iambres* the Inchanters of Egypt, and *Simon* the Magition *Acts* 8.9.10. or els to prefer themſelves more highly in the Court of Kings, a practiſe of common uſe, in Antichriſtian (I ſay not Chriſtian) Kingdomes and Courts, yet did it afford many profitable ſtudies, of naturall and morrall Philoſophy, wherein Godly men both might, and were converſant, as beſide *Moſes* and theſe foure, we have the example of thoſe three wiſe men, *Mat.*2.1.

And laſtly, the Lord is ſaid to give them this knowledge, which ſhewes, they buſied themſelves in lawfull ſtudies, which the Lord did grace with ſuch an extraordinary bleſſing. For I ſuppoſe, none will ſay he gave them this knowledge in judgement, in mercy ſure it was that they might be worthy Patrones of the faith they profeſſed,

18. *v.* After ſome reaſonable allowance of time the King himſelfe ſeeth that they be examined.

D. Young ſtudents are not to bee taken from their ſtudies, untill they have ſpent ſome time in Arts, 1 *Tim.* 3.6.

D. Tis a worke worthy of the greateſt Kings to overſee the Education of youth, 1 *Sam.* 19.20.

19 *v.* The King himſelfe was able to queſtion with and oppoſe the ſtudents and to iudge of their different gifts, which argueth his owne ſufficiency in theſe ſtudies.

18 v. *Now when the three yeares of their educatiõ were expired, the cheife Chamberlaine brought them accordingly into the preſence of the King.*

19 v. *Who himſelfe conferred particularly with them and found among all the*

D. Experience in all learning is very commendable in a King, 1 *Kings* 4.33.

D. Great proofe of sufficiency is required in them that are to deale in businesses of state, 1 *Kings* 2.22.

20 *v.* Observable it is that these foure worthies did not onely excell their equalls, in age, and education, but also the greatest Schollers, and wisest men in all Chaldea, and that many degrees, as the words tenne times doe import.

D. The greatest perfection of wisdome and knowledge is to be found in the Church, *Pro.* 1.2,3,4.

21 *v.* *Daniel* continueth gracious in the court of Babilon, all the while the Iewes were in captivity there.

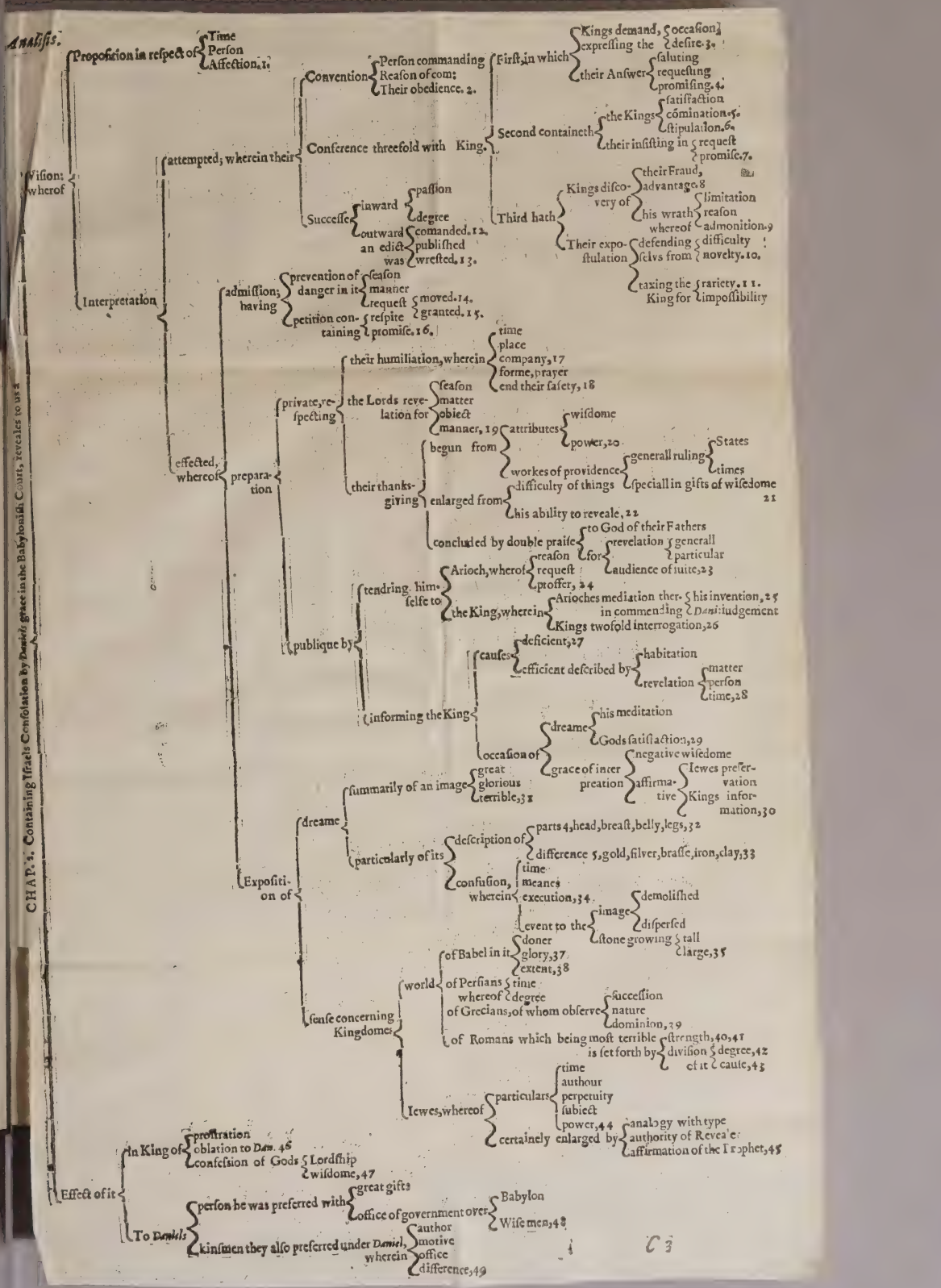
D. Gods providence is ever wakefull for the defence of the Church, *Isay* 8.10.

Q. There is yet a depth to bee founded: Why *Daniel* is said to continue gracious thus lõg? *An.* first, for that there was no intermission of his grace, as there was of the other three, in the 3. Chap. Secondly, though hee lived after and was also in favour with *Darius* and *Cyrus*, yet in both their Raigns he was shrewdly lifted at, as in the first yeare of *Darius*,

the other youths none comparable to Daniel, Hananiah, Mishael, *and* Azariah, *for which cause they were admitted to the attendance of the Kings owne person.*

20 *v.* *Yea they not onely excell their Countrimen, but wherein soever the King desired satisfaction, they farre surpassed, the wisedome of the Magitians, and star-gazing Philosophers of Chaldea.*

21 *v.* *And amongst the rest* Daniel *cõtinued this grace in the court of Babilon, even until the restauration of the Church by* Cirus


Analisis.
Vision: wherof
Proposition in respect of
Time
Person
Affection, 1.
Interpretation
attempted, wherein their
Convention
Person commanding
Reason of com:
Their obedience. 2.
Conference threefold with King.
First, in which
Kings demand, expressing the
occasion
desire. 3.
their Answer
saluting
requesting
promising. 4.
Second containeth
the Kings
satisfaction
cómination. 5.
stipulation. 6.
their insisting in
request
promise. 7.
Third hath
Kings discovery of
his wrath whereof
their Fraud,
advantage. 8
limitation
reason
admonition. 9
Their expostulation
defending selvs from
difficulty
novelty. 10.
taxing the
rariety. 11.
King for
impossibility
Succesle
inward
passion
degree
outward
comanded. 12.
an edict was
published
wrested. 13.
effected, whereof
admission, having
prevention of danger in it
season
manner
request
petition containing
respite
moved. 14.
granted. 15.
promise. 16.
preparation
private, respecting
their humiliation, wherein
time
place
company, 17
forme, prayer
end their safety, 18
the Lords revelation for
season
matter
object
manner, 19
their thanksgiving
begun from
attributes
wisdome
power, 20
workes of providence
generall ruling
States
times
especiall in gifts of wisedome 21
enlarged from
difficulty of things
his ability to reveale, 22
concluded by double praise
to God of their Fathers
for
revelation
generall
particular
audience of suite, 23
publique by
tendring himselfe to
Arioch, wherof
reason
request
proffer, 24
the King, wherein
Arioches mediation therin commending
his invention, 25
Daniel judgement
Kings twofold interrogation, 26
informing the King
causes
deficient, 27
efficient described by
habitation
revelation
matter
person
time, 28
occasion of
dreame
his meditation
Gods satisfaction, 29
grace of interpreation
negative wisedome
affirmative
Iewes preservation
Kings information, 30
Exposition of
dreame
summarily of an image
great
glorious
terrible, 31
particularly of its
description of
parts 4, head, breast, belly, legs, 32
difference 5, gold, silver, brasse, iron, clay, 33
confusion, wherein
time
meanes
execution, 34
levent to the
image
demolished
dispersed
stone growing
tall
large, 35
sense concerning Kingdomes
world
of Babel in it
doner
glory, 37
extent, 38
of Persians
time
whereof
degree
of Grecians, of whom observe
succession
nature
dominion, 39
of Romans which being most terrible is set forth by
strength, 40, 41
division
degree, 42
of it
cause, 43
Iewes, whereof
particulars
time
authour
perpetuity
subiect
power, 44
certainely enlarged by
analogy with type
authority of Reveale
affirmation of the Prophet, 45
Effect of it
In King of
prostration
oblation to Dan. 46
confession of Gods
Lordship
wisdome, 47
To Daniels
person he was preferred with
great gifts
office of government over
Babylon
Wise men, 48
kinsmen they also preferred under Daniel, wherein
author
motive
office
difference, 49

RPJCB

grace, as there was of this ...
three, in the 3. Chap. Secondly, though hee lived after and was also in favour with *Darius* and *Cyrus*, yet in both their Raigns he was shrewdly lifted at, as in the first yeare of *Darius*,

ed this grace in the court of Babilon, even until the restauration of the Church by

Cirus

*Darius Dan.*6.4. And in the third yeare of *Cyrus* he was overborne by the Councellors, that were hired to hinder the building of the Temple, whom he could not withstand; and therefore set himselfe to deplore the distresse of the Church, by an extraordinary fast: *Ezra* 4.5. with *Daniel* the 10.3,4.

Cyrus *King of Persia.*

D. The Saints shall no longer be at rest, then the Church may be advanced by them: *Iohn* 21.18.

CHAP. 2.

1 *v.* THIS Second yeare, is to be referred to *Daniels* grace in the Court, and not *Nebuchadnezzars* Raigne, for that, first it serveth the scope of the place, which is to shew the Lords provision for his Church, during the Captivity, the summe whereof being concluded in the end of the former Chapter. He goeth on particularly to shew his further exaltation

1 v. *It came to passe within two yeares, after in the Raigne of* Nebuchadnezzar, *the same* Nebuchadnezzar *had a most intricate dreame which did so disquiet him, that for trouble of minde hee could not sleepe.*

in office over the whole Realme, the first occasion whereof fell out within two yeares, after his admission in the Court: Secondly, it suites neither with the second yeare of his Raigne, the which was before the three yeares of *Daniels* education, *Dan.*1.5. were finished, the Captivity beeing in the first yeare of his Raigne, *Ier.*25.1. Nor yet with the second yeare of his absolute Monarchie, for *Daniel* was famous for wisedome, before his conquest of Tirus: *Eze.*28.3. or Egypt, the which was the wages of his service against Tyre: *Eze:*29.18,19. and 2. besides upon his absolute Monarchie, hee had the dreame of the fourth, the which can be little lesse then 9. yeares, before his death, for one yeare after his dreame, he was spared, and seven yeares a beast, and after restored to his Imperiall dignity, before his death: The which must needs bee in the ninth yeare from his dreame: to which computation the history of his warres doth agree: Sith Egypt was subdued, after the 27. yeare of *Ieconiahes* Captivity: *Eze.*29.17. The which was but tenne yeares before *Evil-merodach* began his Raigne: So that this vision cannot bee in the second yeare of his Monarchie: for then was he driven from the society of men, as appeareth by this computation.

The Holy prophets are carefull to record the time of their visions, *Isay* 1:1.

Hereby to evidence, First, that sweete Harmonie both of the whole, and part of the holy Prophecy, that Gods spirit may in all things appeare like himselfe, the which otherwise would remaine uncertaine: had particular times beene omitted.

Secondly

Secondly, to continue succession of holy Doctrine, had no time beene observed, the succession of the truth had ben doubtfull, but now each age affording new Prophets, and every yeare new visions, it appeares holy Doctrine was never wanting, but ever continued in the Church of God.

Thirdly, to perfect the history of the Church concerning her state, either of outward prosperity, or inward growth in grace: either of which are evident by their visions, of every age, directed according to her (then present) state.

Fourthly, to confirme the faith of beleevers in all ages, who seeing different Prophets in severall ages, and remote places, recording the same things, cut out precisely for the same time, without any the least dissent, doe more clearely discerne the truth, and authority of that message they had in hand.

It may seeme strange, that *Nebuchadnezzar* a prophane Idolater and persecutor of the Church, should have a divine vision, yet (as all Gods works, so) this is done in iudgement.

First, his thoughts were much busied about or concerning the issue of his Kingdome: an honest studie, and profitable knowledge, wherein the Lord finding him imployed, is pleased to make him a conduit of divine Revelation to the Church.

Secondly, this vision would be of greater esteeme amongst the Gentiles, being delivered by him, so Renowned a King, whose perishing glory is here discovered, and is therefore more usefull for their knowledge.

Thirdly, to wooe him to a tender respect of the Iewes, for whose sake, he had both the vision, and Interpretation granted unto him, as in the 30. is observed.

Fourthly, to comfort the distressed Iewes, sith the Ringleader of their bondage and losse of dominion is here, made the Trumpeter of their Trophy over all their oppressors.

D. The Lord can make the worst men, Instruments of comfort to the Church: *Num.* 24. 17. he is said to dreame dreames, to shew the Intricacy of it, which appeares by his disquiet.

D. To lie under doubts is a restlesse and unquiet state: Mat. 2. 3.

2 *v.* These foure sorts of wise men professed the study of Phylosophy but most of them corruptly: some exercised curious Arts, some studied naturall Phylosophy, some undertooke to Calculate mens nativities, and the successe of warres, and others (being in the nature of Priestes) divined from the Entralls of beasts; of all these sorts some were ever honorable in the Court of Kings, and some have affected the Kingdome it selfe.

D. 'Tis requisite that Kings have alwayes some learned about them, 2 *Sam.* 7. 2. these sorcerers undertaking all knowledge, and resolution of all doubts are thus insnared.

2 v. *Whereupon he assembled the Magitians, the Stargazers, the Sorcerers, and Chaldean Diviners, that of the he might understand the meaning of his dreame, who accordingly did present themselves before the King.*

3 *v.* *To whom the King spake, I find much vex*

D. ation

D. The practise of unlawfull Arts will insnare the professors therof, *Exod.*9.11.

3 *v.* The Kings spirit was perplexed,& he wisely revealeth his griefe.

D. 'Tis requisite the troubled heart doe not smother doubts, *Num.* 5.16.

The King desireth resolution,and accordingly useth all industry to gaine knowledge.

D. Such as are troubled at their Ignorance, will strive after knowledge: *Acts* 2.38.

4 *v.* *D.* 'Tis auncient to handle holy things in the mother tongue: 1 *Cor.*14.19.

Divers passages hereafter handled are written in the Chalde tongue, for the edification of the natives in the knowledge of God.

D. The Scripture is so penned as may best serve for edification: 2 *Tim.*3.17.

D. Eternall life is desirable to divine nature: *Num.*23.10.

D. The light of nature hath taught the immortality of the soule: *Dã:*6.6

These fellowes are large in promises, whereas *Daniel* ten times wiser then the best of them undertaketh nothing of himselfe, but attributes

ation about a dreame: the passages whereof I haue utterly forgotten.

4 v. *To which the Chaldeã diviners answered in the Chaldee tongue, we wish thee all happines O King: shew to us thy Seruants the particulars of thy dreame, and wee doubt not to declare the meaning forthwith.*

5 v. *Vpon that the King replied, I cannot relate the dreame I have now forgotten, yet doe I require you to make knowne to mee, both the dreame and the meaning, otherwise you shall be torne peece-*

meale,

butes the revelation of secrets to God alone as in 28.

D. It is a note of Impostor to undertake more then by honest hearts can be performed, *Acts* 8.9.

Daniel is not called with the rest, though hee was Provost of their Colledge, which howsoever it was through their neglect of his worth, yet not without a speciall hand of God, that he might be accounted no companion with Sorcerers, and also that his wisdome might more emminently appeare upon their fayling.

D. The Lord will then imploy his Servants, when his graces may most shine forth: *Iohn* 11.6.

5 *v.* The King first satisfieth their demand, with reason that he had forgotten his dreame which was an indifferent Plea.

D. The troubled heart maketh men impatient of any overture: *Pro.* 18.14

peece meale, and your houses pulled downe and made a dunghill.

6 v. *Yet in case you tell mee both my dreame & the meaning of it I wil greatly inrich, and also promote you to great honour, Therefore put mee not off with delayes.*

7 v. *Vpon that they replyed that in case the King would relate his dreame they would interpret the sense unto him.*

D. Practisers of uniust flatteries, often meet uniust frownes: 2 *Sam.* 17:14.

6 *v. Nebuchadnezzar* not onely threatneth them capitally, but also promiseth large rewards and honors to their service herein:

D. 'Tis honorable to honour great learning with great rewards: *Gen.* 41, 39, 40.

D. A troubled heart will give any thing for resolution:

lution: *Dan.*5.7.

D. Great mens favours are purchased with great danger, 2 *Sam.*18.13.

7 *v.* These Chaldeans are so befooled that they insist in their former Answer, notwithstanding the ill successe of it before.

D. Men besotted will neither doe well, nor give good Answers. *Pro.*15.28.

D. It is dangerous to affront great men, though in a iust cause, *Eccles.*10.4.

8 *v.* The King discerneth their subtilty in begging time, the which was a straine of their policy, to save the credit of their Ignorance: for first, Time might take off the Kings edge, and make him more mindles of the cause, and so remisse in exacting account. Secondly, Time might shift themselves out, either by mediation of friends, or relinquishing their places; or Thirdly, time might occasion some new accident of the Kings death, or imployment in warre, so that he should minde greater matters.

8 v *The King burst out in displeasure, I see now you doe but trifle out the time with me, to excuse your Ignorance by my forgetfulnesse of my dreame.*

D. Politicians are able to sound the depth one of another, *Dan.*11.27.

D. It is usuall that time doth coole the rage of hasty men, 1 *Sam.*25.33.

The King is very stiffe with them, whereas hee yeeldeth to *Daniel* time, at the first motion 16. First it seemeth he was acquainted with their impostures, they had gulled him before: Secondly, this stifnesse

to

to them and tractableneſſe to *Daniel*, were of God for the effecting his purpoſe.

D. Wiſe men uſe to ſuſpect ſuch as are knowne to be deceivers: *Iohn* 2.24.

9 *v.* *D.* Kings are loath to alter their decrees though unadviſed, 2 *Sam.* 19.29.

D. The councell of Seducers are lying and corrupt words, 1 *King* 22. 6.

The King cõvinceth them of their knavery in deluding him with ſome falſe gloſſe, which for the preſent could not be refuted, though tract of time might diſcover their impoſtures, but before that time a new face of things might fall out, as wee ſay much falleth out betwixt cup, and lip: This their couſenage hee beates upon them.

D. Offenders are to be convinced of their crime before puniſhment *Iohn* 7.51.

The King knew that the Art that could infallibly interpret a dreame, muſt needs be divine, and to a mind ſupernaturally inlightened, the knowledge of the dreame was eaſy, and therefore reſolveth on this triall of them, who all this while had vaunted themſelves to bee the great power of God.

Doct.

9 v. *Now then if you delay to reveale my dreame, know I am reſolved to execute my former decree, for I ſee you doe but gloſe with mee with falſe promiſes to beare me in hand, untill ſome alteration fall out that may ſecure you, ſo that unleſſe you diſcover my dreame, I ſhall conclude you are unable to interpret it were it told you.*

10 *v.* *Then ſpake the Chaldean diviners to the ſtanders by in the Kings hearing, it is ſtrange*

D. Gods Oracles are as easie for invention, as interpretation. v. 28.

10. *v.* The Kings stifnesse doth daunt their impudencie; that they dare not treate with him any further, but turne to the Nobles that were present, as appeares; they spake before the King, not to him: and besides, they spake in a Third person, the King, not thou O King, they which they doe, for that great mens reproofes must rather be intimated then expressed: And also it may bee that some of the Nobles might be moved from the equitie of the cause, to intercede for them.

D. Nature teacheth men to plead hard for their lives. *Iob* 2.4.

D. None living are able to reveale the things of God. *Revel.* 5.3.

D. 'Tis an iniust thing to cõmand things impossible *Mat.* 19.10.

D. 11. *v.* A man may ingeniously confesse his weakenesse, without speciall grace. 1. *Sam.* 24.17.

D. Nature is blind in the vnity of the Deitie. *Rom.* 1.20,21.

D. The habitation of Gods glory is not on earth. *Isa:* 63.16.

D. The Communion which the Saints have in this life, is a Parodox to a naturall man. 1 *Cor.* 2.9.

D. 12 *v.* A cutting answer doth some time marre a good cause. *Prov.* 15.1.

10 *v. Then spake the* Caldean *diviners to the standers by, in the Kings hearing, it is strange his highnesse should demaunde this; which none breathing can resolue. And if all Records were searched, it will appeare, that no King, or Governour, did ever requyre such a thing of any wiseman whatsoever.*

11 *v. Yea, the Kings command is impossible to mortall men, only the Gods inhabiting in the heavens are sufficient hereto.*

12 *v. Which the King hearing was so inraged, that hee commanded straitely that the wise-men of*

Ba-

D: The rage of the wicked is ever mischeivous: *Prov:* 22: 24: 25:

Onely some of the wise-men are called to counsell, yet all of them are to be destroyed, (poore innocents) for others fault.

D: Pride and Passion, doe carry men one to greivous oppressions: 3, 19:

D: The losse of all the wise-men might have been prejudiciall to the State, both in respect of Government and Religion:

D: Hasty-men in their rage; doe worke their owne woe: 1, *Sam:* 20: 33:

13 *v:* The Kings heat was such, that none of the Nobles durst mediate:

D: Violent men deprive themselves of wholsome councell, *Prov:* 28: 17:

D. Authors of wicked Decrees, have wicked actions ever ready, 1, *Sam*, 22, 18:

D. Wicked decrees are wrested to the butchery of the Saints: 6. 14. 15.

14 *v:* This Decree no question draue *Daniel* to prayer, yet that was not enough, but honest meanes were requesite to avoyd danger:

D: In case of danger, honest meanes

Babylon should all bee slaine.

13 V. *The which decree was soone published, and among others* Daniel *and his three fellowes were sought for to bee slayne by vertue of that Edict.*

14 V. *Which to prevent* Daniel *resorted to* Arioch *the Leife-tennant of the guard, who was departed from Court to put to death the wise men of Babylon, whom with great wisedome hee stayed.*

15 V. *Saying to him what is the reason of his so hasty decree, wherein when* Arioch *very curteously*

meanes are vsefull as well as prayer, *Acts* 27,31.

D. Strangers to God are to bee dealt with in great wisedome, *Colos:* 4.5.

curteously instructed him.

Had *Daniel* gone first to the King, execution might have gone on against his frindes, in the Interim, so that hee goeth to *Arioch* first.

D. Of things to be done it is a great part of Godly wisedome, to determine whether is first to bee done, 2 *King:* 4.29.

D. The time of imminent perrill, is the Lords time of deliverance, *Exod:* 14.9,14.

15 *v.* *Daniel* knew not the cause of the decree, yet is adiudged to die and the executioner at hand, so prepostorous was the course.

D. It is a most iniurious thing to condemne a man without his liberty of defence, *Acts* 5.16.

The Captaine had power to have slaine *Daniel*, but he doth not onely respite him, but also instructeth him of the true occasion of the decree.

D. Affability and Curtesie is a sweete ornament of men in place, 2 *Sam.* 15.5,6.

16 *v.* *Daniel* stayeth not when he heard the cause, his delay had bin an abuse of the Captaines love, who had respited him against the charge he had in cõmission from the King, and also his delay, might have given an adversary some occasion of complaint, both of his saucinesse in attempting to stay the execution of the decree and of the Leifetennants remisnesse

16 *v.* *He hasted into the presence chamber, and desired of the King a little respite promising thereupon to declare unto the King his ful demand concerning*

remisnesse in looking of him and his fellowes.

D. Delayes are dangerous in matters of waight, 1 *King:* 1.11,12,14.

D. Even furious men being fairely dealt with are tractable, *Iudg.* 8.2,3.

17 *v.* Such as lose houses or homes for God shall not want a comfortable provision, *Acts* 28.30.

It seemes *Daniel* sent for these three to his house, for first the relation of it to every one severally, might have protracted time needlesly, which had not beene safe, where time was so precious: and Secondly, it was requisite they should pray together, both to quicken the affection of prayer each in other, as Iron sharpeneth Iron, so doth a mans face his friend, and also to strengthen their petition by the vnion of their foure desires of the same thing, a cord not easily brokē, by a God so rich in goodnes.

D. In times of distresse Gods children ought to pray together, *Acts* 12.5.

18 *v.* *D.* Prayer is the onely way to obtayne mercy at the hand of God, *Eze:* 36.37.

D Whatsoever we receive of God it is of his meere mercy, 9.18.

ning the meaning of his dreame.

17 *v.* *The which beeing granted, he returned forthwith to his owne house, and imparted the matter to his three companions,* Hananiah, Mishael, *and* Azariah.

18 *v.* *Advising that all of them should pray earnestly to God that of his mercy hee would reveale to them this secret, that so however it fayred with other the wisemen of Babylon, they might escape death.*

Doct.

D. When we make mention of God, wee ſhould alwayes uſe Titles of honour, *Pſal:* 50. 1.

D. Temporall things, as life, may bee prayed for with great earneſtneſſe *Mat:* 6. 11.

This duty of prayer being of greateſt conſequence obſerve theſe rules.

Firſt, as things are tendred us in the promiſe, ſo are we allowed both to beleive them, and pray for them, and no otherwiſe, ſeeing the word of promiſe is the ground worke and foundation in prayer.

Secondly, neceſſaries for the preſent condition any of the godly are in, whether things ſpirituall or temporall, are tendred us by an abſolute promiſe (I will never faile thee) are to be prayed for abſolutely, ſith the Lord will never give over his ſervants to unſupportable tryalls, 1 *Cor:* 10. 13.

Thirdly, Acceſſories tending rather to the ioyous and more comfortable condition of our particular ſtate, being tendered conditionally whether things ſpirituall or temporall: are to bee beleived ſo far as they ſhal be good for us, and to be prayed for with ſubiection to, and limitation of Gods will: *Math:* 26. 39.

Fourthly, it is not neceſſary that this limitation (if God will) be ever expreſſed in prayer in ſo many words: Our ever good God knowes the voyce of his owne ſpirit, which ſometime utters ſtrong cries without any voyce at all, provided alwayes that it be not forgotten in our prayers, I ſuppoſe every petition need not to bee ſo qualified, the Apoſtle ſpeaking of his iourney to Rome, twice omitteth the limitation of Gods will, yet mentioneth

it the third time, *Rom.* 15.24,28,32.

It seemes some of the wise men perished in this rage, *Daniels* respite respected onely himselfe and his kinsmen, there is especiall reason it should proceed against some: For first, there were some that were enemies to *Daniel* opposing his grace in Court, for which cause they excluded him from their company, when they were first called, of such backfriends there was a good house riddance, and beside secondly, Gods wakefull providence over the Iews was seene herein, who were safe from the reach of their persecutors, that sought to bring them under the intent of the edict, and the edge of it turned against their adversaries, according to that, *The wicked shall be a ransome for the righteous, Pro.* 21.18.

D. The Lord knoweth how to remove the wicked, and to preferre the Saints, 2 *Pet.* 2.9.

19 *v.* *D.* The earnest suites of the godly are ever successfull, 9.21.

This secret was revealed to *Daniel* rather then any of the rest, for first, hee had travailed most in the cause, both with the Captayne of the guard, as also with the King himselfe, and was therefore most worthy respect: Secondly, hee was specially intended grace in the court being to continue longer, and in farre greater esteeme then any of the rest: And lastly, hee onely was a prophet divinely inspired, and therefore the fittest to whom the Lord

19 *v.* *And according to their desire the Lord revealed the Kings matter to* Daniel *in a night vision, in thankfulnes for which mercie,* Daniel *magnified the God of heaven.*

20 *v.* *Saying let all thinges praise the Lord for*

Lord should reveale himselfe.

It hath bin the Lords manner to reveale himselfe to his Prophets in visions by night, *Num.* 12.6.

D. A godly heart is as ready to praise God as to pray unto him, *Psal:* 103.1.

20 *v.* Concerning *Daniels* blessing of God, observe we these different blessings.

First, God is said to blesse man by the communication of his goodnesse to him, who being the cheife good, true happinesse consists in the fruition of him, *Gen.* 12.2.

Secondly, man is said to blesse man, either first, ministerially as bearing the person of God: Thus a King blesseth his people, a Parent his children, a Minister his flocke, each of which by Gods ordinance hath a blessing for his inferiour, *Num.* 6.23. to the 27. or secondly, mediatively by praying for, or heartily wishing blessednesse to others, and this is a mutuall duty of all the godly, *Psal:* 129.8.

Thirdly, man blesseth God while out of an high admiration of the Lords surpassing worthinesse, hee ascribeth to God the praise and glory of his owne workes. The Lord that is infinite in all perfections, can neither receive any increase of blessednesse, nor admit of any the least diminishing thereof; our glorifying him, is onely by celebration of his excellent glory: *Psal:* 103. 1, 2.

D: The praise of all excellency is to be given to God: *Revel:* 5: 13.

D: Whatsoever excellency is in God, is in him forever. *Mal:* 3: 6.

for his unspeakable goodnesse for hee is infinitely wise and powerfull.

The holy man not onely conceives, but vtters the Reasons of his praises.

D: The true worshippers of God, must give him a Reasonable service: *Rom:* 12: 1.

That speech of our Lord concerning the *Samaritans, ye worship ye know not what*; is true of Antichrists vassalls, that worship after the Beast, seeing their whole doctrine, overthroweth the study of that divine equitie: whereon every worshipper should ground his practise; as first generall knowledge: that the Church hath reason for what she doth, to whose practise they adhere; with an implicit Faith, this they say is sufficient to salvation, though their particular grounds be unknowne: And againe, secondly, Ignorance is the Mother of Devotion, and the more Ignorant, the more zealous; it should seeme lost labour then, to study the grounds of Religion so adverse to devotion.

D: All perfections of wisdome and strength are in God: *Rom:* 16. 27.

21: The holy Prophet directeth his praises, according to the particulars of the Dreame revealed, He alters times and seasons, in overturning the state of the Iewes, Hee putteth downe & setteth vp Kings, as appeareth in the foure metalls of the Image, he giveth wisdome as is seene by this experience:

D: In our praises, there must bee an enumeration of Gods workes: *Psal:* 103: 3:

v 21. *He altereth as hee pleaseth, the state of things in their severall times, pulling downe, the greatest Monarches of the earth, & placing others in their places: Yea, hee is the Doner of all*

Dact.

D. The alterations that fall out in the Church are of the Lord: *Amos* 3:6:

D. The Lord pulleth downe, and raiſeth vp the Kings of the earth, as ſeemeth him good. *Prov:* 8.15.

D All wiſdome and knowledge is derived from God: *Iam:* 1.5,17.

22 *v: D* The Lord is able to reſolve the moſt intricate things: *v:* 28.

D. Such things as are hidden frō vs, are manifeſt with God: *Heb:* 4:12.

D. All perſpicuity of truth abideth ever with the Lord, 1 *Ioh:* 17.

23. *v.* A thankefull heart, will redouble the praiſes of God, *Pſa.* 136.

The Lord is ſtiled the God of my fathers, for that this mercy in the audience of their prayer, was a branch of that promiſe the which was made to *Abraham*, and the Fathers; and alſo to ſhew, that the Religion they profeſſed was the true faith, being received from their forefathers in a continuall ſucceſſion in the ancient faith.

D. An holy heart will acknowledge all ſufficiency to flow from God, 1 *Cor.* 15.20.

D. Succeſſe in prayer is a ſpeciall cauſe

all knowledge & wiſedome.

V: 22. *Its he alone that revealeth the moſt profound & intricate things, and whatſoever is unknowne to others is manifeſt to him with whom the cleareſt evidence of Truth abideth.*

23 *v. Wherefore, O thou the God of my Fathers, I returne all praiſe and thankſgiving to thy holines, who haſt indued thy ſervant with wiſedome and ability, to conceive both the dreame and the interpretation about which wee prayed earneſtly unto thee.*

24 *v. And for*

cause of thanksgiving to God, *Psal.* 55.12.

The dreame was revealed to *Daniel* onely, yet he associateth with him the other three, for whose sake, and at whose prayer, as well as his, it was revealed.

D. An humble heart will yeeld due respect to others of inferiour gifts, 1 *Cor:* 9.22.

24 *v. D.* Gods Prophets doe readily reveale his message, *Isay* 21.10.

We have *Daniel* interceding for the wisemen who yet were his enemies.

forthwith Daniel *resorted to* Arioch *who had Commission to destroy the wise men, whom he requested to spare the execution a while, and withall to bring into the Kings presence himself that so he might Interprete his dreame.*

First, out of Conscience of God, who requires us to returne good for evill, and to shew mercy to the beast of our Adversary, fallen under his burthen, much more to his person under this Tyranny.

Secondly, their Censure was unjust, and a lamentable spectacle was it to behold so much innocent bloud to be spilt, both which to reverse every one was bound so farre as it might bee done by honest meanes, and in a iust calling.

Thirdly to gaine them to more reverent esteeme of him, to whom they were all beholding both for lives and families.

D. Gods Servants must doe the good they can to their very enemies, *Rom:* 12.20.

In the 16. *verse*, *Daniel* goeth in of himselfe to intercede for his brethren, but here desires to bee carried in by another. The reason is at hand, That was

an

an act of zeale for others safety; wherein none durst be seene; In this, his forwardnesse might have made him a Trumpeter of his owne praise: and secondly, further he was beholding to *Arioch* for his respite, whom he will now gratifie, by ministring this occasion of the Kings thankes.

D. True zeale however forward in the Churches cause, is backward in his owne praise: *verse* 30.

v 25: *D.* Man by nature is forward to gratifie great men, 1 *Kings* 2: 16, 18.

Arioch said he found him, but it was not, till *Daniell* offered him service.

D. Its the manner of Courtiours to put themselves forth to the uttermost. 2 *Sam.* 15. 4.

Daniel is stiled but one of the Captives, yet his worth deserved better respect.

D. Even despisers of the Saints doe reverence their message as divine, 2 *King.* 1. 9, 11, 13.

D. The Saints of the rarest parts are yet despised of the world, 1 *Cor.* 4. 9.

26 *v.* The King questions the ability of *Daniel*, which hee did not of the wisemen, he is suspicious of his youth, confident in their gravity.

D. Worldly men thinke meanely of the true prophets of God, 2 *King.* 4. 11, 12.

25 *v.* *The which* Arioch *did with all readines, saying, I have inquired O King, and found one of the Captives of Iudah, who is here ready to make knowne both the dreame, and the Interpretation thereof.*

26 *v.* *Vpon which the King turning himself to* Daniel *surnamed* Beltesshazzer, *is there such depth of Iudgement in these yeares, as to relate my dreame*

The King had not forgotten his old griefe after he had slept upon his former thoughts, hee is yet as unresolved and inquires after both.

D. Inward disquiet is not easily, nor suddenly removed, *Isa.* 38.15.

17 *v. Daniel* shewes him, first, that his advice with wizards was in vaine, seeing causes of this nature, are to deepe for the reach either of men or *Daniel*, possible onely by divine inspiration, whereto they were strangers.

D. Troubled hearts must bee beaten off from using unlawfull meanes to purchase comfort, 2 *King.* 1.3.

D. The things of God passe the reach of all created wisdome, 1 *Cor.* 2.11.

28 *v. D.* Holy men doe ever carry a tender respect to Gods glory, *Ezra* 8.22.

D. The revelation of secrets is peculiar to the God of heaven, *Reve.* 1.1.

D. Information is a common gift bestowed upon wicked men, 1 *Cor.* 3.1.

The latter dayes according to the phrase of the Prophets, signifieth the declining ages of the world, and is vsually brought, to set forth the time, from our Lord his life, and death, to the end of the world

dreame, and the meaning also.

27 *v. Whereto* Daniel *replied, the Kings secret is of that Intricacy, that none of the wise men of Babylon of what order soever are able to reveale it.*

28 *v. But there is a God above whose onely is the power of revelation, who informeth thee O King what is to befall the Church from this time even to the latter dayes of the world by this dreame: the which I here relate in order as thou sawest it.*

Acts:

Acts 2, 17: sometime 1 for the first part of that time, as *Gen.* 49: vers: 1 with vers: 10. Old *Iacob* instructing his sonnes, what was to befall them in the last dayes, determines his Prophesie with the cõming of *Shiloh* the *Iewes* spoyled of their Kingdome, and the calling of the *Gentiles* to Christ, as verse 10.

Secondly, sometime for the middle time thereof, which the Apostle designes to the Apostacie of Antichrist, 1 *Tim*: 4: 1, 2, 3. The speciall degrees wherof, are eminent in the world, from the first 600 yeares, and have pestred the Church this 1000: yeares.

Thirdly, sometimes it is taken for the uttermost limits of that time: 2 *Tim*: 3: 1, 2, 3, 4, 5. where prophecying of inborne enemyes in and to the Church, he defines their rage to the last times, the which last times, are after limited to the time wherin their rage shall be cut short, and they proceed no farther: v: 9. Now if we apply this, either to Antichrist, or to the *Turke*, to both of whom it doth fully agree, the Time when either of them shall be so revealed; as to proceede no farther, must needes be in a more speciall, and strict sence, the latter dayes, suitable to which, the last dayes is used in the prophets, and not otherwise that I know of: To this some object, that *Nebuchadnezzar* thought little of any thing so long to come, and according to his thoughts, so was his Dreame framed, v: 29. To whom it may be answered; 'Tis true, his thoughts might bee an occasion of his Dreame, and yet his Dreame cut out of a larger size then his thoughts, in as much as Gods Spirit is of larger capacity then mans. so wee reade of holy *Daniel* praying in the 9: Chapter, concerning the returne from captivity

captivity; whose thoughts, how ever they extended not beyond the present distresse, yet is answered for 70 weekes of yeares beyond; even concerning the *Messiah* his incarnation and death, and the desolation of *Ierusalem*, with the cause, the crucifiyng of our *Lord*, the enemyes who, and the degree how great: God, his thoughts are not our thoughts, nor his wayes ours, of a farre higher straine, but why, you will say is the extent mentioned and not the beginning. The Reasō is, it was easie to be knowne, sith *Babell* is interpreted the head of golde, as in verse 38, but the end was more especially to be designed, least the determining of the time, with the cōming of the *Messiah* in the flesh, should destroy the speciall scope of the vision, which is the *Iewes* triumph over the metalls.

D: The dayes of Christ are the last dayes: *Ioel* 2, 2.

29. *v*: *D*: A Kingdome occasioneth many disquieting thoughts: *Dan* 6, 18.

D: Wise Governours have their minds busied, about affaires of state:

D: The Lord rewards honest studies, beyond our expectation: *Dan*, 9, 24:

30: *v*: *D*: No excellency in man can prevent Gods grace: *Phil*: 2: 13.

D: The Lord doth not preferre one godly man to another for excellency of gifts: *Gal*: 2. 6.

Doct.

29 *v*. *Know therefore that whereas thou wast troubled in minde, and hadst many musings what shold become of thy kingdome hereafter, so now the mighty & most wise God doth teach thee what shall fall out for a long while.*

30 *v*. *But as for*

D. Its a note of a godly heart, to preferre to his owne, the prosperity of the Church: *Rom.* 9. 1.

The King must bee taught what his thoughts were, first, to possesse him with the vanity of his Idol worship, all his Gods could not determine his doubts, nor so assist their Preists and worshippers, as that they might explaine the Kings Dreame, but yet the true God discovers to him, by a very boy to them. Secondly, the Lord would have Kings to know, that he understands their thoughts, and is able to open them in order before them, though they have forgotten them long since.

D: The Lord would have us mind, that hee sees our thoughts: *Dan.* 5. 23

v. 31. The Kingdomes of the world, are all compacted into one Image, for that they are all members of one Kingdome: The Prince of darkenesse ruling in, and moving of them all as one body. 2 Also they all continue a Succession of that Lordship, which the first of them did winne from the *Iewes*, in whose title they hould the Monarchy of the world, how ever the Territories, in regard of the skirts & borders might be different, yet they all spoyled one another

for mee doe not thinke that this secret thing was made knowne to mee for any wisdome that is in mee above other men but for the distressed Iewes sake, who doe now declare thy dreame, & also in mercy to thee that thou mightest be resolved of thy carefull thoughts.

31 *v. Thou O King discernedst the Image of a man of an exceeding greatnesse, large, and tall, and bright-shining, the which standing close to thy bed seemed very terrible unto thee.*

32 *v. This Image was unlike*

another of imperiall Regiment, and never did two Monarches raigne together; Thirdly, and lastly, they all simpathize in their affection to the *Iewes*, all hard mettalls, all of unbridled rage against the people of God, as if they had but one heart.

D. Bad causes, vnite wicked men as in one body, *Luke* 23, 1.

D. Evill men are terrified at their owne thoughts: *Prov:* 28: 1:

D. The Kings of the world have beene terrible to the Church in all ages, as Chapter 7: *v:* 7:

32 *v.* The Kingdomes of the world in his thoughts, are gliſtring and precious things.

D Worldly things are precious in the eyes of worldly men: *Math:* 4. 8.

D. The beſt things of the world the elder the more baſe: *Heb:* 1: 11,

33 *v.* What ever the higher metals were, the feete are but earthly.

D. The beſt things of the world, ſtand vpon an earthly foundation: *Iſa:* 40: 6:

34. *verſ:* There is ſome great time twixt the Image erected, & the ſtone hewed out, intended by his looking *Till:* ſo that there was a while and interim, twixt theſe Events:

D. The Monarchies were to continue

like it ſelfe in beauty, the head beeing of gold, the breaſts and armes of ſilver, the belly and ſides of braſſe.

33 *v. His thighes and legs of Iron, his feete and toes of iron and clay mixed.*

34 *v. And after a long ſeaſon thou diſcerneſt a deſpiſed people, raiſed up by the immediate hand of God who ſmiting the Image upon his foote, compoſed of Iron and clay, did whinder into peeces all afore it.*

35 *v. So that all theſe foure metalls were beaten to duſt, and like drie chaffe*

tinue a long while Chapter 10, 1: The ſtone is interpreted a kingdome poſſeſſed by *Daniels* people, as in the 44, 45: verſes, and the cutting out without hands, is interpreted to be the Lords raiſing vp, ſo that wee need not contend about it.

D. The Lord bringeth the greateſt things out of the meaneſt beginnings, 1 *Sam:* 2. 8.

35 *v.* Thoſe glorious Kingdomes are ſoone cut downe: the ſtone doth not ſmite every metall, onely the mirery clay, yet all falleth with ruine irrecoverable.

D. All the powers of the world are but a knock, ſoone gone, *Pſalm:* 2. 9.

D. All the powers of the wicked are as chaffe before the winde, *Pſal.* 1. 4.

The Kingdõe of the Iews is reſembled to a ſtone, firſt as being diſpiſed & troden under foot of the beaſts of the world: Secondly, for that they were a ſtable foundation, and the Kingdome compoſed by them, a mountaine of firme ſtone Impregnable, they were a ſtone to daſh in peeces the nations that held them in bondage; for which cauſe the Iewes were called a burthenſome ſtone to the *chaffe driven by ſtrong windes, ſo periſhed the glorious Image, and upon this conqueſt, that diſpiſed people grow to bee a mighty ſtate, ſpreading their dominions over the whole earth.*

36 *v. Thus thy dreame is diſpatched, in like manner wee will interpret it to thee O King.*

37 *v. Thou O King art a greate Monarchie overruling other inferiour kings, the which the God of heaven hath beſtowed upon thee with large Command, warlike ſtrength and great glory.*

38 *v. So that there*

the nations, *Zach.* 12.3.

D. Such as are rayſed by the Lord ſhal proſper exceedingly, *Iſa.* 13.3,7

36 *v. Daniel* alone relates the dreãe & yet he ſpeakes in the plural number (*We*) ſtil bearing the king in hand that hee did it in the perſon of the Church, for whoſe ſake was this dreame both related and interpreted.

D. Godly men are very ſparing of their owne prayſes, 2 *Cor.* 12.5.

D. Holy men doe not undertake more then they are able to performe *Iſa.* 6.58.

37 *v. D.* Wicked men or Tyrants may grow great in the world, Cap. 11.24. *v.*

D. All the power and dominion of the greateſt Kings are of the Lord *Rom.* 13.1.

38 *v. D.* Even Tyrants are to be obeyed by all the children of men, *Rom.* 13.2.

D. Kings have commande not only over mens perſons, but goods and cattells, 1 *Sam.* 8.17.

there is no part of the world if inhabited, either by man or beaſt, or foule of the ayre but is ſubiect to thy dominion: This thy Kingdome is this head of gold.

39 *v. And upon the fall of thy Kingdome, an other Kingdome ſhall ariſe yet more baſe of diſpoſition, and alſo upon the fal of it, there ſhall an other third kingdome ſtand up of viler diſpoſition then the former, which ſhall conquer all the world.*

Nebuchadnezzer is called the head of gold whereas the whole Kingdome of Babylon was intended by this head of gold, as is evident; For firſt, this ſecond Kingdome is called another Kingdome, which being a Relative ſpeech muſt needs imply a firſt:

Secondly,

Secondly, the Persian Monarchie began not after his death, but after *Beltasher* his grandchild was slayne, who being the next metall, must stand up immediately upon the fall of the golden head: Thirdly, the foure metalls intend so many states and not persons, otherwise the Iewes oppression could not bee continued to the latter dayes, sith foure persons could but have continued till foure ages, and no more. Now if any demand a reason of this speech, *Nebuchadnezzar* for Babylon, the reason is at hand. There were divers great conquerours, Kings of Assyria before, but the history of the Churches oppression, began from none of them but him onely, who first tooke the Kingdome from the Iewes. O what wisedome doth the Lord couch in a little! The history of the Image for end, is expresly limited to the latter dayes, but the beginning is uncertaine save onely in this terme which defines Babylon this head in *Nebuchadnezzars* dayes, and neither sooner nor later.

39 *v.* The *Persian* Monarchie is here intended, by the silver armes and breasts the two armes of *Media* and *Persia*, being vnited in the breast of one State or Kingdome, *Cyrus* King of *Persia*, marying the daughter of *Darius*, thereby doubling his Title, *Darius* being his unckle before; by which the Kingdomes were vnited into one. The *Persian* State is said to be inferiour to *Babell*, not in strength, wherein it could not be inferiour, there being an addition of *Med-Persian* to *Babylon*, Chapt. 5, 31: nor in extent of Dominion, for *Ahashuerus* being *Darius Histaspis* ruled 127 Provinces, from *India*

dia, even to *Ethiopia*, which *Babell* never wrought by much: No, *Daniels* thoughts were of an higher straine: but inferiour of disposition towards the *Iewes*. The *Tirany* of *Babell*, afforded golden dayes, liberty was then allowed to build houses, and plant Vineyards, and to settle themselves as in their owne Country. The Lord being a litle Sanctuary to good Figges, in the Land of their captivity, for in *Babells* peace, they were to have peace: *Ier.* 29 5,6,7. But the baser dispositiō of the *Persians*, did not afford the *Iewes* once three years respite, notwithstanding their faire flourish in *Cyrus* Proclamation. For in the third yeare of his raigne, the building of the Temple was hindred: *Ezra*: 4, 5. Councellours being hired against them, the which faction was so strong, that it cost the *Angell* three weekes attendance in their Court, Chapter 10.13, verse. And thus it continued so, that these times of the Temples building, was truely stiled by the *Angell* troublesome Times: Cap. 9.25.

And however this Inferiority be not named: yet is it to be observed in all the rest: as each metall is baser then the former, so every succeeding Empire was more basely mannered toward the Iewes, the which observed, will much helpe in after Interpretations.

D. When one oppressor of the Church falleth, another riseth immediately, Cap. 8.8.

D. Men are more or lesse vile in Gods esteem as they are more or lesse friendly to the Church, *Ier:* 51.59.

Observable is *Daniels* wisedom in the interpretation of the dreame, sparing such things as might alienate

alienate the Kings affection from him, or his brethren. First, he conceales that every following Kingdome, was to be raised of the ruines of the former, proud spirits hee knew are loath to heare of that eare. Secondly, the extent of the Persian Kingdome he reserves, whether towards Chaldea or any other Coast, he onely calls it inferiour, which however the King might interprete of baseneſſe in worldly strength and dignity, yet intends Tyrany, unwilling to exasperate the King by such a dismall message as the ruine of his Kingdome, and the conclusion of his heaven-threatning-Babel.

D. Wicked men must be so dealt withall as that they be not imbittered against the Truth, *Acts* 26.26.

The third Kingdome is the Greekish Empire, The which topped the Persians, not onely in many victories in the dayes of the Themistocles, *Leomdas* &c. But especially by *Alexander* who in three maine battells vanquished *Darius Codomannus*, and translated the Empire to Macedonia: That Grecia next succeeded to Persia and not Affrica or other Coasts: wee have the more than evident testimony of the Angell, who at the same instant and in the same act whereby he fought with the King of Persia, he brought in the King of Grecia, 10.20.

The which Kingdome of Grecia was begun by *Alexander* the great: For however tis very true the states of Greece were very potent, yet none of them ever conquered Iudea till *Alexander* his daies: The which is our Prophets drift, to determine who succeeded in Tyrany over the Iews: the which kingdome was upon *Alexander* his death divided a-

mongſt foure of his Captaines, who contending amongſt themſelves, the Empire fell into the hands of two of them, whereof wee have a plaine hiſtory in the 11. Chapter.

Now whereas ſome of greateſt deſerts in their travells about the ſenſe of this Prophecy, doe take *Alexanders* Kingdome diſtinguiſhed from his foure ſucceſſours, to bee intended by this brazen metall, I deſire (with the ſafety of their greateſt worth) the truth may ſhine forth, for which cauſe let the Reaſons be examined without the preiudice of any mans perſon.

Firſt, they cut out ſix yeares onely for the continuance of that Kingdome, wherein the Prophet ſhould croſſwhet himſelfe, intending by braſſe a ſtate exerciſing greater Tyrany then either goulden Babel, or ſilver Perſia had done, whereas ſix yeares tenne times tolde did not finiſh the oppreſſion of either of them.

Secondly, *Alexander* did never exerciſe greater Tyrany over the Iewes, then the Chaldean or Perſian ſtate had done: nor any of his Captaines in his dayes: In the conqueſt of Iudea, he honoured *Iaddua* the high Prieſt, by whom he was encouraged to wage warre with the Perſians, and ſo departed without any ſuch hoſtillity, as Babel formerly had uſed, who deſtroyed the Temple, captivated the people, and dedicated to his Idols the holy veſſells: Nor yet as was done by Perſia, who was bearelike and churliſh to the Iewes, hindering their planting after their returne, inhibiting the building of the Temple, and receiving the ſlanders and accuſations

of

of the adversary, to the great vexatiō of the Church. But Greece ioyntly considered, did exceed the former oppressions, Iudea being trampled underfoote by the Kings of Syriah and Egypt, especially *Epiphanes* the vile, that little horne springing forth of one of the foure hornes of the beast.

Thirdly, the third metall here is the same with the third monster in the 7. Cap. where the foure Captanis are members of the same body, & no new oppressors, which should have bin distinguished by a new Monster: with other circumstances which will further confirme and illustrate our present truth, as indeed the concent of parts is best discerned by the consideration of the whole plot together.

D. oppression of the Church is a note of the basest men, Cap. 11.21.

D. The basest persons may enioy the dominions of the earth, *Iob* 9.24.

40 *v.* This fourth Kingdome intēdeth such a state as did conquer the Gretians, and trample underfoote the former Kingdomes, the which true history records, and the Events declare to be the Roman state which overcame *Alexanders* Successors the Kingdomes of the North and South & translated their dominions into Provinces.

This Interpretation is strongly opposed by many reasons all which depend upon this, that the Kingdome

40 *v.* *Also upon the fall of that, there shall arise a fourth Monarchie the which shall bee exceeding stiffe and strong, and as Iron, doth whinder other metalls, so shall this last batter in peeces all the power*

of Christ is intended by the stone cut of the mountaine: The which they interpret spiritually of his Incarnation and ministery on earth, whereby the Gospell was spread over all Babilon, Persia, and Grecia: By which mistake the whole plot of the holy Prophet is miscaried, and the Prophecy straitened to lesse then a Third part of its due history and time.

power of the former Kingdomes.

By which opinion Syria-Egipt, or Syria single, is interpreted to be this fourth metall, whose Arguments are first to be scanned, and error removed, that we may without prejudice behold the Evidence of truth.

First, it is to be observed that in the 44. *verse*, it is said, *In the dayes of these Kings*: now it is well knowen that the birth of our Lord was after the overthrow of Egipt and Syria, by the Romane Consuls.

And in the dayes of the Romane Emperour, especially sith Kings in this sense, intends the highest degree of kingly honour, knowen to us by the names of Monarchie, or Empire: now shall any thinke that the states of Grecia, were Monarchies, and Lords of the world, at that time when our Lord was borne, sith their greatest Conquerours, as *Antiochus* the great, and *Antiochus* the vile, his sonne, were so bearded by the Ships of Kittim certaine ages, before this: and the Roman name, a terror to them long before.

Secondly, every of the Kingdomes here mentioned, were one united state apeece, under the same Re-

Regiment, ſame lawes, Aſhur and Chaldea, united, Media and Perſia united, ſoe that it ſounds harſhly, to call that a Kingdome, which never was an united body, but ever had inteſtine hatred, towards (and bloody warres with) one another; the which abſurdity ſome of their owne foreſeeing, have interpreted Syria to bee the fourth both metals, and beaſt, wherein they runne into narrower ſtraites, thereby making Babel, two of the metalls Gold and Iron; the which is not my Collection, but their owne expreſſe words: and alſo to fill up a compleate number of ten hornes, they be two Kings from Egipt which never ruled in Syria, nor yet did all their eight Syria Kings, gore the Church of God; but of theſe Pleas more in the 7. Chap. onely a touch here to ſhew what uncertainty attends error, though entertained with greateſt depth and modeſty.

Thirdly, iheir Argument of mixing with the ſeed of men, rightly interpreted maketh ſtrongly againſt them: We read indeed of two interchangeable marriages, 'twixt the two houſes of Syria, and Egypt, *Brrnice* & *Cleopatra*, but ſhall we thinke that to be the depth of the holy Spirit, in theſe words, ſeeing here is nothing perſonable in this Image: Dare we thinke this mixture ſhould not intend a mixture of ſtate, as well as all the reſt; It had concerned the cauſe much (yea wholly) to have ſhewed this to be an uſuall acceptation of the ſeed of men, in the propheticall ſtile: If we obſerve the Scripture phraſe, the ſeed of men muſt needs bee the outcaſts of the covenant, with whom they, *i.* the Church-members ſhould mixe themſelves, not by carnall copulation, but ſpirituall

abomination: That distinction of the seed of men, and seed of God, was familiar among the Iewes, eversince the daughters of Caine, corrupted the sons of God by profession: *Gen.* 6.1. If we will interpret a Iew, we must expect holy misteries, in Hebraismes and Iewish phrases: so that the seed of men intendings outcast of the covenant, strangers to the profession of the faith, it can no way either suite with Syria or Egypt: sith both houses were Gentiles, strangers to God.

Fourthly, as Iron breaketh all other metals, the hammers and tooles of the Artificers being made of Iron, so the fourth Kingdome was to breake the power of all the former Kingdomes, but Syria-Egipt, one or both never subdued the former in any such degree; as dashing in peeces here intends. As for Persia, their attempts against it were small, the successe lesse; witnesse the death of *Antiochus* the vile, and as for the parts of Grecia, we read of some attempt by *Antiochus* the great, against them, whom the Roman did beate, with great both losse and disgrace, Cap. 11.18.

To say nothing of their mutuall warres, whereby they had both hands full, especially seeing the Romans (a backfriend to Siria) were ready to apprehend the least occasion, either of protecting others against them, or of affronting them in their attempts abroad, Conclude we then the fourth metall can not intend Siria-Egipt.

There are also divers Circumstances of great moment, enforcing us to apply it to the Roman State, and no others, as, First, That State must needs

be

be intended by this last metall, which did subdue the Greekish power, the former metall, it being a Ruled case, that the later Kingdome did raise it selfe by the Conquest of the former, now none but the Romanes did subdue Grecia, none but the Romans wrested Iudea out of the hands of *Alexanders* successors, they therefore succeeding next in Tyranny over the Iewes, must needs be the next and following Kingdome.

Secondly, upon the fall of the fourth metall, the whole Image becometh as the chaffe of the Summer threshing flore, which til then stood firme; An Image of persecuting states, for however Kingdome or Imperialty, was taken away from each of them by the following: yet a Remainder of Dominion, was to be continued in every of them, while the fourth metall florished, and the fourth monster lived, as in C. 7. 12. and then all the metalls to bee beaten to pouder, together by the stone cut out of the mountaines, and all the beast to bee consumed by the fiery streames, issuing from the Ancient of dayes: now wee see a degree of power continued to the three former, even untill the Romanes, yea and with them also: *viz*, of the Babilonians, in the Armenians; of the Persians, in the Parthians; of the Grecians, in the Macedonians: so that the fourth metall and monster must needs bee the Romanes, seeing after the expiration of the Grekish Empire, a degree of kingly life was continued to the former with the Romanes.

Thirdly, in the Romane Empire there was a mixture, with the seed of men strangers to the Faith of God: The Empire was Ioynt in the sixt head (as the Thighes

Thighs joyne in the loynes) The Emperours, in whom the Monarchy began ruling alone, but afterward the Empire fell into two States or Empires, one in the East, the other in the West: In the one there is a mixture of the Church of Rome (though hidden under the Papacy) and of strangers from the faith, as Emperours Paganish and hereticall, the one claiming a Temporall, the other both Temporall and Spirituall Iurisdiction: This mixture our divine Apostle obserues; for which cause he maketh the Papacy the eight head, and one of the seven, to wit, the sixt by usurped Iurisdiction: yea, not onely doth the said holy Apostle foretell the deadly wound of the first beast, The Emperiall State, to be cured by the second beast the Papacy, *Rev.* 13.12,14. But even their own fast friends acknowledge, that Rome through the Incursion of the Barbarous Gothes and Vandales was brought extreame lowe, so that it had become a stall of beasts and dwelling of filthy Cattell, had not the Pontificiality succoured her ruines, and so repaired her ancient dignities: The which, good history doth confirme; Rome being forsaken of the Emperours, was possessed by *Odeaur*, *Theodoricus*, *Alaricus*, and by them and their Fathers so spoiled, that all hope of recovery was lost. *Betsarius* and *Narses*, Captaines of great worth, sayling in the attempted recovery, so that these Gothes stiled themselves Kings of Italy, and did long enjoy Rome with the Emperours consent; for which cause they are esteemed the seventh head: But the Pope seeing these Gothes fouly tainted with the heresy of the Arians, and seeing the smart of their cruelties,

not

not onely treated with them with supplication, and teares to spare the Church, but also undertooke an Embassage to the Emperour to this purpose; that he would tollerate (a cause worthie his Holynes) the Arrians within his dominions; otherwise the Apostolique Sea, and Church of Rome could obtaine no freedome from the rapines of *Alaricus*, and his Gothes: The which one of the Popes (travelling personally in the cause) hardly obtained of the Emperour. Afterward the Pope grew more hardy, and shooke off the yoke of the Gothes, and themselves became the eight head. Also in the other head of the Easterne Empire, there was the like mixture. The Church of Grecia (though miserably Apostate) did purchase the liberty of their conscience, of the Turkish State, which overcoming three of the ten States of the Empire, became the other leg supporting the Image of the persecuting State: No such mixture of the Church members with Heretikes, and infidels, is so notorious in all the world: so that we may conclude what State the Prophet intendes hereby.

Fourthly, the fourth metral must needs be that afflicting State, which houldes the dominion of the earth untill the Kingdome be taken away from the whole Image, and returned to *Daniels* people: 44. the which Syria-Egypt did not, for the same hand that tooke the Kingdome from them, tooke also the Scepter from *Iudah*. But the Romane Empire yet standes partly in her eight head, the Papacy, and partly in her little horne subduing 3. of the ten: who rising after them, was to afflict the Iewes

in the declining State of the Empire, as experience hath made good. Conclude we then, the Romane State yet houldes the Kingdome from the Iewes, notwithstanding the overthrow of Greeks divided Kingdome, so that Romes persecuting State must needs be this forth mettall bearing up the oppression of the Iewes. But here the charge of Iudaisme may seeme to be fastened upon us by this our interpretation which as tendering the peace of the Church, we submit to the learned therein. Before removeall of this imputation: I admonish our brethren to examine, whether themselves may not receive their owne charge returned: for if Siria-Egypt be the forth mettall, and upon the end of their State, the Messiah must come, and bring to the Iewes, such a Kingdome as shall not be given to another people: Surely this inforceth the Silly Iew to beleive, that the Messiah coming in our nature, should bring to them an earthly Kingdome, sith it was well knowe to the Iewes meanely seene in the Prophets, that the spiritual Kingdome was to be given to the Gentiles, and the Iewes forsaken: Not my people. Thus are they gravelled in the shals that covet to shun the Rockes of Iudaisme: But for answer, I have ever learned Iudaisme to consist in the retinew, or revivall of Iewish rites, or (to give as much as modesty can demande) to dreame of an earthly Kingdome, exercised by the person of the Messiah, in Iudea and over the Iews; but away with such dotage: the learned Divines of this opinion, muse of nothing lesse. To say that this is Iudaisme, the Iewes shall be converted in

the

the end of the Romaine Empire, and returning to Iudea, shall there plant themselves, a Christian Church, exercising dominion over their former oppressours: I leave to the judgement of the Church.

The Romanes are here then resembled unto Iron, for that they were of a more hard, and warlike disposition, than any of the former, by whom the rest were beaten to dust, and reduced into Provinces; but especially for that of all the metals they were the basest, and hardest in cruelty, and oppression towards the Iewes: no age affoording the like cruelties, as Ierusalem indured under the Emperour *Vespasian*. *Matth.* 24. 21.

D. The more the Church is hardened in their rebellions, the harder persecutions shall befall them. *Ier.* 6. 28. 30.

Obserue that Iron is sayd to breake in peeces all these, so that the basenes of the mettals did not onely respect the Iewes, though principally it did; this State battered the former persecutours also.

D. The Lord suffers one wicked man to revenge the Church upon another, *Rev.* 6. 4.

D. Great are the cruelties that bloudy minded men shew one to another. *Prov.* 12. 10.

41. *verse.* This Kingdome descending towardes the feete was divided into two partes, the Easterne, and Westerne Empires, the one whereof retained the strength of Iron, in oppressing the Iewes, as

41. *verse. And whereas thou obserueste the feete and toes compounded of brittle clay, mixt*

we see the Turkish State is of great strength in himselfe, and over the disperſed Iewes.

D. The Kingdomes of the world are divided amongſt, and againſt themſelves. *Iud.* 9. 20. 23.

D. The faireſt Kingdomes are but as brittle clay of a fraile nature. *Ier.* 18. 67.

42. *v.* The ſpirituall State of the Empire under the Papacy, is compared to potters clay, firſt for that the weapons of their warfare were but weake, interdictions, proſcriptions, excommunications; all which were non-ſuyted, *Ipſo facto* in the Court of Heaven, *Pro.* 26. 2. and not otherwiſe eſteemed by the Emperours, and good men, than Leviathan did fiſh-ſpeares.

Secondly, Papacy was not hard Iron-like, but clay-like flexible to the Iewes. The Popes have by their Bulls interdicted the Proteſtants, yet by the ſame have alowed the Iewes as free traffique as any others.

Thirdly, to ſhew both the cauſe & ſigne of the ruine of the Empire, there was here and there a ſpot of clay in the legs, but it became not a checkemate of the Empire till towardes

mixt with the Iron, know that towardes the Empires end the State ſhall be divided, and yet it ſhall retayne the former ſturdy diſpoſition againſt thy people.

42. *v. Know alſo that whereas the clay was mixed with the Iron, the State of the Empire towards the end ſhall be weakned & become unable to oppreſſe as it did before.*

43. *v. Yea whereas the Iron, and the clay were mixed in the feet, know that my worſhippers, ſhall*

towardes the end, when the feete & toes were equally compounded of both Iron & clay; the which things have such cleare consent of all history, that the induction of particulars, were to light a Torche to the Sunne.

D. Earthly States the longer they continew, the more fraile. *Psl.* 49. 11. 12.

shal mixe themselves with wicked wordly States, yet shall there be no union, but rather a continuall jarring betwixt them.

43. The Popes of Rome mixed themselves with the Emperials not onely by temporizing in point of Religion, fashioning their ceremonies, to the content of Paganish people, many of whose Rites they retained: the very name of their Pope being a Priest of their idols, using also their laws in causes Iudicature, so that the Gentiles might thinke the face of Gentilisme onely changed, the body remaining under the Popish faith: 2. But also and specially by intermedling into the affaires of State, and winding into the faireſt Dukedomes and Dominions of the Empire, for which cause the Papists vaunt of the donations of divers Emperours, *Constantine*, *Aistulphus*, *Pipine*, *Charles the Great*, of *Lodovicus Pius*, *Otto*, *&c.* All which and some others did bestow largely out of blind zeale, not discerning the wickednesse of the Apostolique Sea: but the greatest part of that, which is fathered on these Doners, is either forged, or els so wrung out of them, as that they have little cause to thanke the Doners, it being a thong cut out of their owne hide, partly for their owne consecra-

tions, partly for the purchase of their absolution, or lastly for the investing of their sons into the honor of the Cesars, that so they might succeed after them.

D. To mixe our selves with worldlings, in serving the times, is ever base and sinfull. *Is.* 8. 12.

The successe of this mixture was not better, the Emperours and Popes had continuall warres: witnesse the Raigne of *Henry* the IV. *Frederick*, *Barboroſſa*, and *Frederick* the second; whereupon arose the different Faction *Guelphes* and *Gibelines*, one siding with the Pope, the other with the Emperour: untill the Emperours weakned and wearied with tedious warres, at length contented themselves with the name of the Emperour of Rome, & confined themselves to Germany onely: thus have we their mixtures, their division, a cause worthie such a spirit, such a Prophet.

D. Time-serving is ever returned with ill successe. *Pro.* 29. 25.

D. The Professors of God and men of the world can never hartily love one another. *Iam.* 4. 4.

44. *v.* Concerning this fift, and last Kingdome, intended by the stone cut out of the mountaines, I desire to deliver what I conceave most consonant to the holy Prophet, leaving it to be tryed or censured by the learned Fathers of the Church.

This Kingdome is the State of the Iewes, who being raised up by the

44. *v. And during this Empire, the mighty God shall set up a Kingdome by his immediate power, which shall never be subdued, by a-*

ny

the immediate hand of God, out of the desolations, both unto the embracement of Religion, and also to the uniō of a Kingdome, who were as dead men, during the florishing State of the Empire of Rome, but in the declining condition thereof are to be awaked by the mighty power of the God of Heaven, and to be reestablished into their former Kingdome with greate glory, and large command: First such a Kingdome is here intēded as was by the foure mettals withheld from the Iewes, who of all *Noahes* posterity were the just heires of the world: *Cham* was to be a servant, and *Iaphet* to dwel in *Shem* his Tents as one of his family: *Shem* being the head thereof. That such a Kingdome must be here meant appeares hereby: In that the Image stands up at the instant of their losse of soveraignty, being made vassals to the Chaldeans by captivity, and also in that this fift Kingdome is raised up at the instant of the battering of the Image. Now had this Kingdome bin meerely spiritual, it needed not have stayed the overthrow of the Image before it filled the earth, sith *Christs* spirituall Kingdome doth not overthrow (further rather) Civill government, and seeing nothing is more plaine either in Scripture, or Church history than the florishing of *Christs* Gospell, even where the Church is under tyranny. Secondly it is such a Kingdome as doth shudder, and beate into peeces all the former mettals; such

ny adversary, nor shall it be resigned to any other people as before it was, but they shall conquer all the former Tyrāts and remaine firme to the end of the world.

a Kingdome as must smite the feete,& so demolish the Image. Now the spirituall Kingdome of our Lord doth invest, rather than disrobe, earthly Kings and Emperours, commanding obedience not onely to the good, but even to the bad rulers under him. Now this smiting of the feete is left out (as a scypher) by them that interpret it spiritually. Consider then if this were meant of the preaching of the word, discovering the vanity of these earthly things, how glorious soever; what reason can be rendred why it should not strike at the more glorious mettals? is there any sense that *Christ* should declaime against the baser things of the world, and passe by the eminent States? or shall we thinke that a Conviction wrought in Siria-Egypt, should occasion the other former States to yeald to the embraecement of the faith, themselves being strangers to his Sermons? Sure I am, the Cõversion of Nations to the faith, cost more adoe: or lastly dare any say that our Lord either by his owne person, or Apostles, did first preach to the States of Syria and Egypt before any other Countries? Is there not cleare evidence, of the Conversion of other Churches, before clay-footed Syria-Egypt? how then is the stone sayd immediately to smite the feete rather than any other part of the Image? sure these and like improbabilities we fall into by intending *Christs* ministry of the Gospell.

Thirdly, such a Kingdome is here intended as was to be continewed to the Iewes without alteration; It shall not be given to another people, than *Daniel* his people; but when the Messiah came,

came, and brought his ſpirituall Kingdome, he firſt preached the Goſpell to the loſt ſheep of the houſe of Iſrael, from whom yet the Goſpell was taken away, and given to the Gentiles. The which Argument is yet more plainely laid downe in 7. 18. where the Saints are ſaid to take the Kingdomes from the beaſts, and poſſeſſe it for ever and ever: To this ſome anſwer, the wordes are to be underſtood a ſtrange people; wherein I reply the ſenſe is the ſame, another people, or a ſtrange are indifferently the ſame; ſith all were eſteemed ſtrangers to the Iewes which were not Iewes. Others obiect it ſhall not be given to another people, becauſe *Chriſt* will exerciſe his ſpirituall Lordſhip himſelfe, To which ſenſe I ſubſcribe, if any can ſhew me who did exerciſe this Lordſhip before the coming of the Meſſiah: for ſo much the words ſound, That whereas you have bin held under the Tyrants of the world thus long, upon the recovery of your Kingdome, it ſhall never be reſigned to any as it hath bin. Now nothing makes more againſt them than this; for if our Lord did aſſume ſuch a Kingdome, as was formerly reſigned to others, it cannot be meant of ſpirituall Regiment: Fourthly if this Kingdome be meant ſpiritually onely, then *Daniel* had miſſed the ſcope much: for *Nebuchadnezzar* had his thoughts buſied about the iſſue of his Monarchie, according to which thoughts the dreame was directed, and *Daniel* interpreting it undertakes to reſolve him fully. In a word, *Daniel* intends two maine Points: firſt, to comfort the Iewes in the loſſe of their Kingdome, and liberty,

ſhewing that after many changes it ſhould be reſtored to them againe.

And ſecondly, to convince the King of his Tyranny over them, by which his third heire ſhould be nothing the warmer, another ſhould take it from him, a third from him, and a fourth from him which at the length (maugre all their deſpight) ſhould be returned them in greater glory, than ever they loſt it; now whether the ſpirituall Kingdome of *Chriſt* doe anſwer this ſcope, or no, I leave to the judgment of the godly wiſe.

D. The Kingdome of the Iewes, is to be raiſed by the meere power of God. *Eze.* 37. 5. 6. 14.

D. There will come a time when the Church ſhall enjoy peace without interruption. *Zach.* 14. 21.

D. There will come a time when the men of the world ſhall be underlings to the Church. *Ezek.* 16. 61.

D. There will come a time when the Iews ſhall deſtroy their deſtroyers. *Zacha.* 12. 3.

45. *v.* The certainty of the interpretation, the Prophet maketh familiar to the King, by explaining the correſpondence twixt the Tipe, and the ſpirituall thing intended, the which he reduces to theſe two heads; the hewing of the ſtone out of the Rocke, intends the raiſing of the Kingdome with great difficulty, the people whereof being as a rock of ſtone, hidden in the mountaine; alſo

45. v. The certainty wher of may hereby appeare to the King: the cutting the ſtone out of the Rocke, ſignifieth the difficulty of the repaire of this people

alſo the beating of the Image into duſt of the threſhing floore, declares the ſubverſion of the former perſecuting Stats, the which yet the holy man doth rather imploy than utter, that ſo the proud King might have no cauſe of diſtaſte.

D. The correſpondence of the Tipe with the thing tiped is the beſt helpe of interpretation. *Matth.* 13. 38. 39.

D. The Lord worketh the greateſt things out of the meaneſt beginnings. *Iſa.* 14. 6.

Daniel ſtileth the Lord the mighty God: firſt, for that his power, & out-ſtreched arme was eſpecially ſeene in the repaire of this people: who were a deſpiſed broken veſſell, as dead men out of mind; and ſecondly that he might make a zealous profeſſion of his faith even to the beardes of theſe Idolaters, extolling the true *Iehovah* before their divelliſh Oracles.

D. Our God is a greate, and mighty God. *Pſal.* 50. 1.

D. There is an infallible certainty of the viſion of the Prophets. 2. *Pet.* 1. 19.

D. 46. *v.* Gods word hath a marvellous convincing power. 1. *Cor.* 14. 25.

people done only by the immediate hand of God: and the beating of the metals into powder, doth ſo evidence to the King what ſhall befall his, and the other Kingdomes of the world, that he need not doubt of the interpretation, but receive it, as an Oracle from Heaven.

46. v.

Vpon this, the King deeply affected with theſe things, bowed himſelfe groveling, and gave Daniel *divine honor, and alſo commãded his ſervants*

It was usuall with the Gentiles to give Divine honors to men, which made *Mordecay* his knee so stiffe to *Haman*; which yet the wiser Gentiles, did reprove, as *Callistines* in *Alexander*, *Conan* in the Persian Court. The which custome the King observes in honoring *Daniel*; a branch whereof is yet retayned by our gallants, devoting healthes to such as they honour, in their filthy quaffings.

D. To give Divine honours to men, is grosse Idolatry. *Rom.* 1.19. 20.

D. Great men doe not sin alone, their servants fall with them. *Ioh.* 19.1.2.

47. *v.* *D.* A wicked man may make a glorious confession of God. 6.26.

D. Our *Iehovah* is supreme, even over the Gods of the Gentiles. *Num.* 33.4.

D. *Israels* God is Lord over her greatest enimies. *Psal.* 97.1.7.8.

D. That which the Prophets reveale is done by the power of God. 2. *Pe.* 1.20.

48. *v.* *Daniel* was made head over the wise men, an office much like to our heads of Colledges; the which

vants to offer Sacrifice, and incēse of swees perfume.

47. V.

Yea the King acknowledged to Daniel, *doubtlesse the God that you Iewes doe worship, is the mightiest of all Gods, and commander of all the Kings of the earth; yea a most wise God as appears by the revelation of this my dreame so intricate.*

48. V.

And as for Daniel, *the king did greatly honour, and reward*

which he might undertake. All arts being from God, and therefore honeſt: eſpecially ſith thereby he had opportunity to: firſt, Polliſh their learning by removeall of the abuſe of it in the ſtudy of curious Arts: ſecondly, to ſet up the Iewes learning among them, that ſo they might come to the knowlede of the true God; which doubtleſſe tooke ſuch footing in the time of the captivity, that it grew famous among the Gentiles: Thirdly, to protect his brethren, who in caſe if they were called to the barre of the civill Majeſtrate, might make him their refuge, who ſate in the Kings gate; or if any were queſtioned in point of Religion, he might ſway the Magicians to favour his brethren, who otherwiſe were deadly foes to them.

D. The Lords Prophets ſhall not want reward of their ſervice. *Iſ.* 49. 45.

Two yeeres hence the good figs were to be brought into captivity, under *Ieconiah*, whoſe ſafety is hereby prepared.

D. The Lord will prepare a forehand to eaſe the afflictiō of his people. *Gen.* 50. 20.

reward him for this ſervice, making him cheife Ruler over the affaires of Babylon, & promoting him to be head over the wiſe men of Babylon.

49. v.

And at Daniel *his requeſt, the King preferred* Shadrach, Meſhack, *and* Abednigo *over the buſines of the Kingdome, and under him, he being wholy imployed in cauſes of judgement.*

Great honors may be embraced by the Saints: as *Ioseph*, *Nehemiah*.

49. *v.* *D.* Offices are a burthen where under-Officers are faithlesse. *Pro.* 25. 19.

D. When the godly are exalted all their brethren fare better. *Pro.* 24. 2.

Daniel sate in the Kings gate; An Alluſion to the Iewiſh manner of having the common Pleas over the gate houſe; that ſo both City and Country might have equall admittance to implead one another: whereupon Majeſtrates are ſtiled reprovers in the gates.

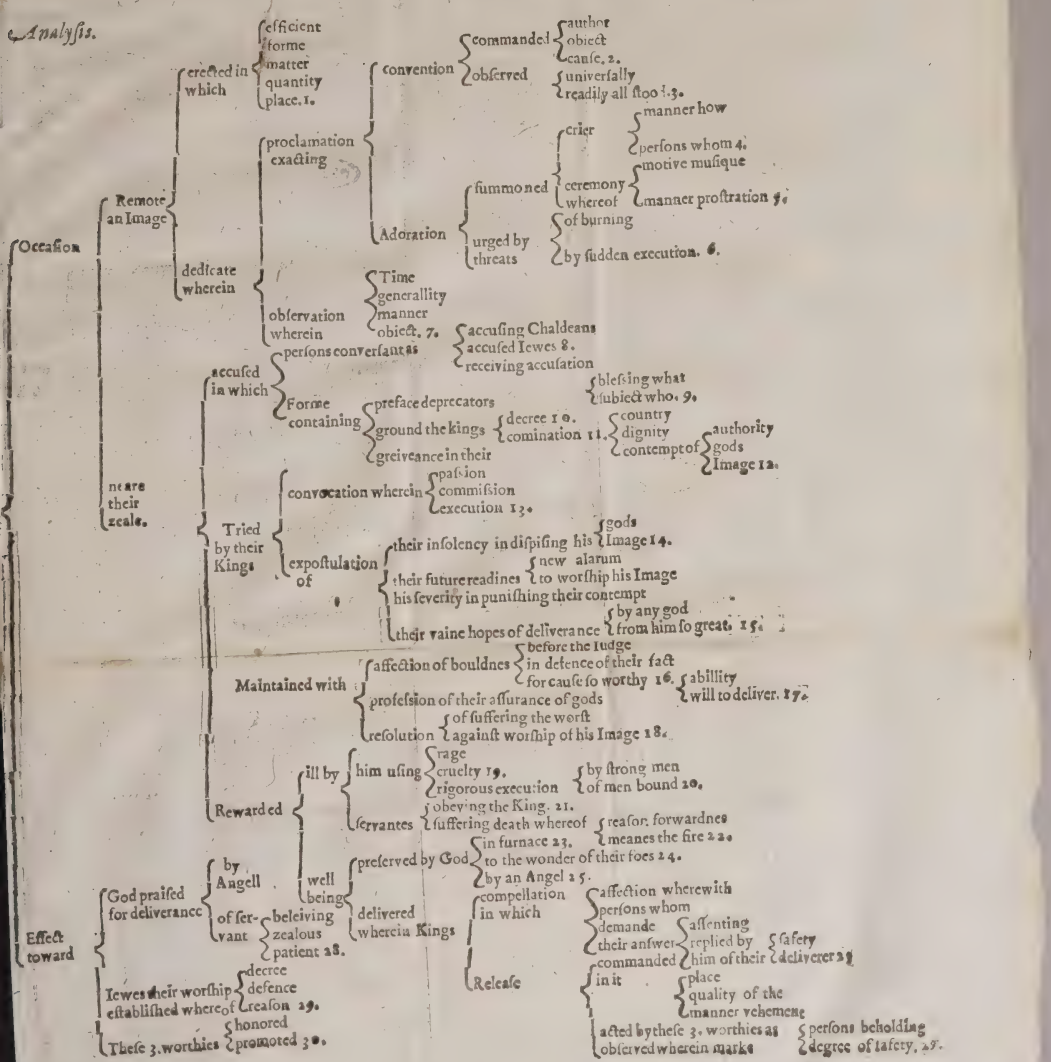
D. Even in cauſes of judgement the Lord provides the ſafety of his Church. *Iſ.* 49. 14. 15. 16.

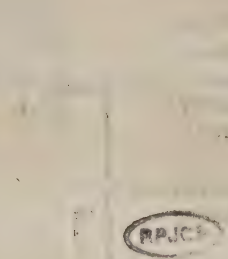
CAP. 3.

THE goodneſſe of the Lord is ever manifeſt for the preſervation of his Church, whoſe greateſt comfort is then in brewing, when moſt oppoſed by the world. The which Argument as it is handled

Chap. 3. Nebuchadnezzar *for the memory of his former viſion, erected an Image of gould* 30. *yardes in height,*

This 3: Chapter containeth Israels consolation in the captivity by *Nebuchadnezzars*




RPJCB

led in this whole Prophecy, so particularly in this Chapter: wherin all Babels Politicians set their malice abroach, to suppresse, if not utterly extinguish the Religion of God: which yet in the close of all, was turned to its greater inlargement. The erection of this Image may seene to follow, shortly after the former dreame: for first, it was a Plot of the Nobles of Chaldea, out of emulation of these three worthies, whose preferment in the affaires of the Kingdome, they stomacked; now malice we know is restles, and ignorant of delaies: as we see by the like experience, in very first yeere of *Daniels* grace in the Persian Court. ch. 6. 8.

height, and 3. *yardes in breadth; the which he placed in the plaine of Dura, within the Province of Babylon.*

Secondly, it was specially intended to insnare the Iewes, as appeares in the eight verse; the absence of these three worthies was soone espied, and their accusers delayed not to bring their evill report before the King: and not onely these three were hated by them, they strike at the whole body of the Iewes in their accusation. Now be we sure that that malice, which could not stay the end of the solemnity, but accuses the Iews, as soone as ever the first service was ended, could not long endure the prosperity of the Iewes the least while. Thirdly, the occasion declares, it was not long after. The King having conquered diverse people, of divers Religions, it was thought fit to bring the whole Empire to conformity in point of Religion; for the effectiug whereof this Image seemed a faire project,

project; the which did represent the Babylonish gods, as appeares hereby; he chargeth upon them the neglect of his gods, as well as his Image: 14. the which invention (as Policie wills) it concerned the wise men of Babylon, to set on foote betimes, sith they saw the King was wonderfully affected with the Interpretation of his dreame, and spake very suspiciously in the commendation of the God of the Iewes, so that they had just cause to feare the Kings over-esteeme of the Iewes religion; and the rather, these new favourites were more ready to buzze something or other into the Kings eares, and were likely to inveigle the King, to set up their superstition. Now this Image would binde him to adherence to the Chaldean gods, Kings being such admirers of their owne actions, and so slow in Innovations, that they holde it scarce safe to change, though it were for the better. These things thus premised, it was dangerous for them to defer so pious a worke.

Even now the King made confession of the true God, and now falls to new Idolatry.

D. Holy motions have small abode in a wicked heart: *Hosea* 6. 4.

D. Wavering mindednesse in religion is a note of a wicked heart: 1 *King.* 18. 21.

Observe that the Prophet calleth that an Image, which yet was a Representation of the Chaldean deities: The Popes learned Iesuites (to helpe at last cast) distinguish Idolatry: The worship of the Gentiles was absolute, if you will take the word ascribing a deity to stockes and stones; for which cause

cause they call these stockes and stones Idols, for that the thoughts of their worshippers rest, and stay in the thing, not looking beyond them to any further deity: But we (say they) raise our thoughts from the Image to the divine nature, we are thereby minded of, and so doe not commit Idolatry: but sure had they turned over another leafe, they might have seene an Image representing the deity of the Gentiles, and the omission of worship of this Image, charged as a neglect of their gods: v. 14.

This Image was of gold, which being so large was worth many millions, yet wee see the King sticketh at no cost to further his idolatrous zeale.

D. Superstition will sticke at no cost to further Idolatry: *Indg*: 17. 4, 5.

Now it is uncertaine of what creature this Image was the pourtraiture, yet it is very probable to be a mans Image: for first, the Image *Nebuchadnezzar* saw in his dreame, was like a man, for the retinue of the memory whereof, this (so glorious) Image was built. Secondly, the simmetry of the parts sixty cubites high, and sixe cubites broad, doth answer most fitly a humane proportion; other creatures carrying their faces groveling towards the earth, their height doth not so much exceede their breadth. Thirdly, the gods represented by it were foure, two of the male and two of the female sexe, whom they fabled to have beene men and women formerly, as *Belus*, *Venus*, *&c.*

This Image was made thus glorious and great; to strike in all men an high opinion of the greatnesse of their gods; and also to affect the beholders

with wonderment: a fit disposition for persons given over to Idolatry.

This Image was placed in a plaine, either for the easier accesse, that multitudes might be present at the solemnity, or else out of a disposition to affront the Iewes, whose Altars were built in high places: for which cause these fooliſh Syrians dreamed, the God of Israel, to be a God of the hills, not of the valleyes: 1 *Kings* 20.23.

2. *v. D.* Idolatry is supported by the decrees of humane authority: 1 *Kings* 12.32.

The Nobles and Rulers are summoned to this dedication: for that, first, to some of thē was specially intended insnarement hereby, rather than to the cōmon people: & secondly, the vulgar are easily drawne to imitate the practise of great ones.

Superstition is sheepish, and willing to follow a leader as well into a pen-fould, as greene pasture. Thirdly, if all had beene called, there must needs have beene such a crowd and tumult, that their worships might have beene hindred, yea the lives of many indangered thereby. Fourthly, these Rulers (as is usuall in causes of State) did personate the people they ruled, and their yeeldance concluded the whole Countries; for which cause the Proclamation in the 4. verse, directed only to them, doth yet mention all people and nations.

V. 2. *To the solemne dedication whereof, the King sent a Proclamation, to assemble all the Nobles, Governours, Captains, Iudges, Treasurers, privie Councellours, Sheriffes, and all inferiour Officers in the Province of Babylon.*

D. Superstition first lookes to winde in great ones: *Ezr.* 8.11.

3. *v.* Wee see all assemble readily, here is no excuse, none withheld by other busines, but all come and are present themselves.

D. The worst causes may have multitudes to applaud and observe them: *Acts* 19.34.

D. Superstition will travell farre for furtherance of will-worship: *Matth.* 23.15.

D. Even Idolatry teacheth, that every man for himselfe, is to be present at the place, and in the time of worship: 2 *Kin.* 10.20,21.

4. *v.* This Proclamation is delivered in the plurall number; Wee cõmand after the manner of Kings: for that, first, they bare the person of the whole body, and spake in the right of subjects, lawes and manners: and secondly, for that in businesse of State, they doe nothing without the counsell and advice of the Counsellours of State, whom Kinges conclude in such speeches: *Hest.* 1.13,15.

3. v.

And accordingly there assembled all the aforesaid Nobles & Officers, within the Province of Babylon, & all presented themselves ready to worship the Kings Image.

4. v.

Which done, an Herald did solemnely proclaime: Harken to this royall command, O all yee inhabitants of Babylon, of what Nation, Language, by birth soever you be.

The intent of this Image was to bring uniformity in Religion: the civill and spirituall State being of such neare relation, that variety of Religion might weaken the strength of the

weale-publike; which this Image of their deities did prevent.

D. Vniformity in one Religion is the safest for the weale-publique, nature it selfe being our judge.

The Reasons of the ill consequences of the pluralitie of Religion publikly professed are so obnoxious and familiar, that even the light of nature it selfe is apprehensive of them.

First, divisions, and factions, and sidings within the same body, each party minding their owne things, & of those of their faction & opinion; whereby the common utility is not onely omitted by all or most, but greatly endammaged thereby, as we see in severall Countries beyond the Seas. 2 *Sam.* 27. 11. *David* knew, that if any of the Geshurites had escaped to tell *Achish*, hee might easily have concluded, Thus will *David* doe while he continueth among the Philistines.

Secondly, secret siding and plotting with the enemies of State, out of a desire in a tumultuous estate of the Republique to advantage themselves, and advance their owne cause. *Exod.* 1. 10. The Egyptians tooke counsell to keepe under the Iewes, lest in time of warre they should shake off their yoake, or side with their enemies, whereto they deemed them inclinable, being of a different Religion.

Thirdly, mediocrity of many, of most, who willing to serve themselves of the times, doe suspend their liking of any Religion, in this multiplicity of opinions; and also do forbeare further or favour either cause, as being ignorant whether

ther side shall prevaile in the event. 1 *Kin:* 18. 21. The schisme of *Baal-Peor*, and his Priests and worshippers, did so stumble the common people, that they neither embraced the one nor the other, but halted twixt two opinions, careless of either.

Fourthly, jealousies, suspicions and heart-burnings twixt Rulers and some of their subjects, the adverse side in point of Religion, being neither heartily loving nor beloved; the which ever causeth many feares, and mutuall distractions. *Psal:* 18.45. Strange children will deale deceitfully, and little trust to be reposed in them: the Lords of the Philistines did wisely foresee this, for which cause *David* is dismissed, out of a jealousie hee would prove unfaithfull in the warre: 1 *Sam:* 29.4.

Fifthly, perverting of lawes, and suspence of diligent execution, in favour of the one side, and also wresting the equity and soule of law, and exacting rigour on such as are adverse (to Officers of State) in opinion, though otherwise as legall subjects as themselves. *Ezra* 4. 23. The Rulers of Iudea being adversaries both to the people and Religion of God, having obtained an hard law against the Iewes, inflict the rigour of it upon them: they were allowed, onely to command them to cease the worke, but they compell them with force and rigour; they were allowed onely to inhibit the building of the Citty, but they pervert the law also to the hindering of the building of the Temple, which was the white they aimed at.

Sixthly, encouragement to the common enemies of the State to invade, having so many fast

friends within the land, who (as they presume) are like, or sure to fall to them against their Country; the which may ruinate the whole body. The different faction of the Guelphes and Gibelines, the one siding with the Emperour, the other with the Pope, encouraged the one to shake off the authority of the civill Magistrate, & to affect the Kingdome of Italy, & the other to invade Rome & Italy, with cõtinual wars, to the spoile of the Church and S. *Peters* patrimony (as the Papists speake.)

Seventhly, nourishment and harbour of factious spirits, Incendiaries of the State, who *Sheba*-like are ready to sow sedition, and in a faire opportunity to blow up the trumpet of flat rebellion. *Neh:* 6. 10, 13, 14, 18, 19. *Nehemiah* felt the smart of false brethren, who ceased not to complot with the Iewes enemies, though it tended to the overthrow of their City, people, and Religion besides.

Eighthly, in fine a progresse to mutuall digladiation and butcheries, difference of opinion causing alienation of affection; this, mutuall wrong, hence quarrels, tumults, and bloody slaughters to the disturbance of the publique peace: *Matth:* 12.25. *A Kingdome divided cannot stand:* There is unity amongst Heretiques, Pirates, yea Divels, or else their societies would soone be torne with division, and soone ruinate.

5. v. These Idolaters have learned one tricke of their Father the Tempter: First, to allure the affections with inticing baites, & thereby to wooe the judgement, which would

5. v. *It is his highnesse pleasure, that immediately upon the hea-*

would otherwise reject his profers; so doe they first worke upon the sensuall part, by the senses, with their melodious sounds, that the hearers (blinded fooles) being ravished thereby, the trash of idolatrous worship might goe for currant.

D. The allurements of pleasure are shrewd inticements to Idolatry. 2 *Pet.* 2.18.

6.*v.* See here that fire and sword are the arguments of Idolaters. The conscience is a tender thing, and may by reason be easily wonne, but being forced is further hardened, and more intractable: yet these men devoyd both of piety and pitty, deale not with the people by inforcing the conscience, but by cruell menaces, urging the observation of that, they despaired by reason to make good.

D. That Religion is ever suspicious, that exerciseth mercilesse cruelty. *Rev.* 13.15.

7.*v.* All nations are said to yeeld to this idolatrous worship, when yet in the next verse the Iews were accused for refusall of it: an usuall forme of speech, some things being spoken universally of the whole,

hearing of the melodious sounds of all manner of musique by the Kings Musitians, ye bow down & ascribe divine honour to the Image erected by the King.

6. v.

Know withall, that whosoever shall deny to bow downe and worship, shall forthwith be adjudged to be burnt in a hot fiery fornace.

7. v.

Vpon which charge, all the people that were present, of what nation soever, upon the sounds of all manner of musique, bowed downe, and gave divine honour to the Kinges Image.

which suite not with each member in particular: as the whole head is sicke; whereas *Isay*, and the children the Lord had given him, were yet sincere, and ruled with God. *Isa.*1.7. with 8.18.

D. Vngodly men make no scruple of the foulest sinnes, if commanded by authority. 1 *Kings* 21.10,11.

D. It is a dangerous thing to have great ones leaders in a false Religion. 2 *Chron.*28.23.

8. *v.* In this accusation we may observe the perfect patterne of malice; these three offended onely, and now the whole body of the Iewes is accused for their sakes; Religion being the quarrell, their despite raught them all as well as others of their brethren. The like practise wee see daily on foot, in case one godly person incurres the evill opinion of the world, justly or unjustly: The aspersion of his offence is a common charge upon his brethren and religion.

8. *v.* *Whereupon some of the Chaldeans did vehemently accuse the people of the Iewes.*

D. Wicked men will omit no opportunitie to effect their wicked designes. *Luk.*22.2,3,4.

D. Gods true worshippers are ever an eye-sore to wicked men. *Ioh.*15.19.

D. Wicked men being vexed by a few, doe strike at the whole body of the Church. *Hest.*3.6.

9. *v.* *D.* It is the manner of false accusers to insinuate themselves by flattery. *Acts* 24.2,3.

This deprecation was an usuall salutation, as is with us, God save the King.

9. *v.* *Saying to* Nebuchadnezzar *O King, wee wish thee all happines.*

D. In the life and prosperity of the King, consists the weale of the people. 2 *Sam.* 18.3.

10. *v.* *D.* It is the manner of wicked men to pleade the decrees of Kings against the equity of God *Dan.*6.12.

D. Wicked men shall not want admirers of their wicked actions. *Ier.*3.31.

11. *v.* Wee see the wilinesse of graceless men, that the Kings afterthoughts might not be more mercifull, they forestall his relenting by repetition of his owne law, and instrument, even now proclaimed; so circumspect is malice.

D. Wicked men scrape up hard lawes to persecute the Church. ch. 6.12.

D. Worships are to be carried with all submission and reverence. *Psal.*95.6.

12. *v.* *D.* Private emulation whets men on to persecute Religion. 1 *Sa.* 18.9. with 22.19.

The former preferment of these men doth not induce them to corrupt themselves; if they may holde preferment with liberty of conscience, good 'tis.

D. Office and preferment will not draw the godly to corrupt their con-

10. V.

Whereas thou by a royall Edict hast commanded every one within this Province, upon the musicall sound to bowe down and adore thy golden Image.

11. V.

And in case any deny to worship, that he should without remorse bee burnt in a hot fiery fornace.

12. V.

We have found some refractory fellowes of the Nation of the Iewes, Shadrach, Meshach, *and* Abednigo, *who* *though thou hast* *honou-*

conſcience. *Hebr.* 11. 25.

Thoſe accuſers had exception enough, they might have ſpared falſe accuſing; they traduce this fact to be a contempt of the Kings authority; which they did not, in that they willingly yeeld their bodies to the Tyrants will.

D. Evill mindes traduce and give the worſt ſenſe of evill actions. 1 *Sam.* 22. 9, 10.

honoured with the overſight of the affaires of the Province of Babylon; yet are they regardles of thy authority, and neither acknowledg thy gods, nor worſhip thy golden Image.

The Papiſts quarrell with us for making this converſion: Every Idoll is an Image of the deity, and every Image of the deity is an Idoll; it holdeth onely (ſay they) in Images of the falſe gods: but let them know, beſides the evidence of this place, Idolatry is charged upon the Iſraelites in *Aarons* Calfe, which yet was an Image of the true God; for 'tis ſaid, *Theſe be thy gods O Iſrael which brought thee out of the land of Egypt*; and alſo the ſolemnity of the Calfe is called *a holy day to Iehovah: Exod.* 32. 4, 5. Yea, were not *Ieroboams* Calves Idols, witneſſe the Prophets, eſpecially *Hoſea*: and yet they were repreſentations of the true God, for they were framed in imitation of *Aarons* practiſe: 1 *Kin.* 12. 28. and the holy day ſuited to the feaſt of the Lord in Ieruſalem, v. 32. Yea the Prophets doe not charge him with the invention of new gods againſt the firſt commandement, but with invention of new worſhip againſt the ſecond commandement: v. 33. and *Hoſ.* 13. 2. ſo that Images of the true God are Idols forbidden of God.

13. v.

13. *v. D.* Superstition is begun by policy, & maintained by rage. *Rev.* 13.16,17.

These men doe not shift out of the way in a croud, but are ready to answer the fact, and suffer the penalty. Obedience passive is ever requisite; active a duty onely in lawfull things: which lesson they well knew.

D. The penalty of hard lawes is to be undergone, where the action is to be denied. *Rom.* 13.2.

14. *v.* Its very probable they were present at the first, with an holy boldnesse affronting their Idolatries: for first, they are not charged with absence, neither by their accuser, or Iudge; which would not have beene overpassed by such eagle-eyed adversaries. Secondly, had they stayed at home in Babylon, or beene otherwise imployed in the affaires of government, they could not have beene found out, or presented to the King so soone before the Congregation was dissolved. Thirdly, their presence might much advantage their cause; for their example might preserve their weake brethren from falling, whom otherwise the feare of death might cause to yeeld; all their practise was a reall confutation of their senseless Idolatry, affronting

13. v.
Vpon this complaint Nebuchadnezzar *in a great rage sent summons to these three men, who forthwith came with his Officers into the Kinges presence.*

14. v.
To whom the King said, O Shadrach, Meshach, *and* Abednigo, *is it of purpose that you refuse to worship my god, and deny divine honor to the Image which I have erected?*

fronting that ſhamefull thing in the very teeth of the King and Nobles; yea (to conclude) this their perſonall deſpite of the Image, did wonderfully ſet forth the glory of God in the courage and reſolution of his ſervants, and their confidence of his fatherly protection. *Nebuchadnezzar* wiſely diſtinguiſheth offenders; ſome offend of weakneſſe, others of ſet purpoſe and wilfulneſſe. Every omiſſion is not a tranſgreſſion, but every neglect is, for which cauſe he makes a new inquiry.

D. 'Tis commendable in Iudges to examine offenders, and heare their defence. *Acts* 25.16.

D. The zeale of the godly is eſteemed a ſtrange and needleſſe ſcruple. *Iſa.* 8.18.

15. *v.* *D.* Iudges ſhould not uſe ſeverity, till the offenders have beene firſt admoniſhed. *Ioh.* 8.11.

D. Religion breedes jarre betwixt friends and favourites. *Zac.* 13.3.6.

This proud King doth not onely inſult over theſe patient ſpirited Iewes, but proceedes to advance himſelfe, againſt God himſelfe, (poore worme) what God is he? Sure a meane God, that cannot ſtay thy hand, and take away thy blaſphemous mouth in a trice; but juſt it is that ſuch as wil not know Religion, ſhould alſo be void of Reaſon.

D. Blaſphemy of God and perſecution

15. v.

Now therefore if you will be warned, ſee that when you heare the melodious ſounds of the Kings muſitians, you bee ready to worſhip my Image: otherwiſe you ſhall ſurely be burnt in a fiery furnace; and what God is there that is able to deliver you out of my hand? 16.

perſecution of Saints goe together. 2 *King.* 18.35.

18. *v.* *D.* Gods people muſt be ready to give an anſwere of their profeſſion, 1 *Pet.* 3.15.

D. True faith baniſheth out of the heart carking care, *Mat.* 6.33,34.

A Chriſtian ſhould not have an anſwere to ſeeke in ſufferings, *Act.* 4.19.

D. The worth of Gods cauſe will beare up the heart in ſufferings, *Act.* 20.24.

17. *v.* *D.* True Chriſtian courage will deſpiſe the extreameſt ſufferings. *Act.* 21.13.

D. The ſervants of God onely are alowed to beleive his ſpeciall providence. *Pſal.* 34.7.

D. The Lord is able to ſave his ſervants to the uttermoſt. 2 *Tim.* 4.10.

It may ſeeme a deepe queſtion, how they could be aſſured of deliverance from his hand, ſeeing the promiſes of this nature, have the limitation of the Croſſe, ever imployed in them.

16. v. *Whereto* Shadrach, Meſhach *and* Abednigo *anſwered thus: know O King, our thoughts are not much diſquieted how to anſwere thee in a cauſe of this nature.*

17. v. *Grant if it bee ſo that wee bee caſt into thy hot fiery fornace, yet is our God whom wee ſerve, of power to ſave us from thy cruelty, O King, yea wee are aſſured hee will doe it.*

For anſwere, firſt, a miraculous preſervation and deliverance would more ſet forth the glory of God, in his truth and goodneſſe, than ſufficiency of grace to endure with patience the brunt of the flame.

Secondly,

Secondly, a miraculous deliverance would worke a greater conviction in the King, and his Nobles (as we see it did) than the grace of sufferings, which they might have imputed to stubbornesse, or opinion, sith men by nature rather affect the children of their braine, than of their bodyes; for which cause we see heretiques die for their fancies.

Thirdly, they might well know by the passages of that providence, which had raised them thus farre, that the Lord had some speciall service for the Church, wherein they were to bee imployed, and for which cause yet to be spared; thus *Mordecay* iudged of *Hesters* preferment, *Hest.* 4.14. And *Moses* thought his brethren might have judged by his preservation, education, favour in the Court, and all by *Pharoahs* Daughter, that hee was some great deliverer. The like poising of circumstances our Apostle hath about life and death, and in fine concludes he shall live, *Phil.* 1.25. Thus these men seeing their deliverance would further set forth the cause of God, conclude that God will surely deliver them.

D. The Saints in some tryalls may bee assured of deliverance, *Gen.* 37.9.

D. Tiranny and oppression doth not make Kings no Kings. *Dan.* 11.27.31.

18. *v.* *D.* Godly resolution is ever requisite in point of religion, *Iosh.* 24.15.

D. Fearelesnes of men in Gods cause is an excellent grace. *Mat.* 10.

18. v. *But however, we are resolved never to serve thy Gods, nor ever to doe the*

28.

Had these men had so much wisdome, as some amongst us, they might have bowed, reserving the heart unto God: which bowing had beene but an act of the outward man (as Libertines speake:) or else have fallen to prayer to the true God at the instant, and so have deceived their spies; but they had not so learned Christ.

the least homage to thy Image, come of it what will.

This wisdome had beene from below, sensuall, and devellish; for first, it had beene a direct breach of the first Commandement by Idolatry. Secondly it had beene scandalous, hardenning the Chaldeans in their Idolatry; scandalous to their brethren, who might easily stumble at the fall of such forward men: scandalous to the good figgs in the second captivity, whom this newes must needes greive, who were now ready to be transported. Thirdly, it had beene a foule degree of declining, they stumbling before at a matter of Ceremony. Fourthly, it might have beene pernicious to Gods glory and Religion, and pernicious to the comfort of their Conscience; yea pernicious to their preferment through base feare, *Prov.* 29. 15.

D. Tis utterly unlawfull to yeald our bodyes to Idolatry, though the heart bee reserved free. 1 *Cor.* 6. 13.

19. *v. D.* The zeale of the godly doth but enrage wicked men against them. *Act.* 7. 44.

D. A man given to passion, will vex and distemper his owne heart

19. v. *At which answers the King was so enraged, that his countenance was chan-*

heart and body. *Prov.*25.38.

The King wills the fire to bee as hot as his rage, whereas a lingering torment had beene heavier.

D. The more a man is given to passion, the more will he overshoote himselfe. *Pro.*11.24.

20. *v.* *D.* Men given to passion have no stay in their cruelties *c.*11. *v.*30.

D. Contempt of religion is a sinne unworthy of reprive or pardon. Num.16 29,30.

21. *v.* These Worthies were bound in their clothes; these executioners were no common slaves, not caring for their apparrell, which however it might be occasioned by the Kings Rigor, yet was it not without the speciall providence of God; that so; first, the glory of Gods miracle might shine forth more fully, being muffled in their long garments usuall amongst the Iewes, very unable to helpe themselves at all. Secondly, the Lords tender care over their bodyes might appeare, in that their garments were not so much as singed, though the fire seazed on their binders and bondes. *D.* The

changed, and in this heate he tooke order, that the furnace should be heated 7. times hotter than usually it was.

20. v. *And besides, he called out some of the most valiant souldiers of his army, whom hee straitly charged, to binde these men hand and foote, and to cast thē so bound into the midst of the firy furnace.*

21. v. *The which they did with such haste that there was not leasure to put off their clothes, but being bound in their long coates, & other wearing apparrell, they were thus cast into the midst of the hot fiery furnace.*

22

D. The moſt unjuſt decrees ſhall finde ſpeedy execution againſt the godly, *Ezr:* 4.23.

D. True courage will reſiſt ſinne to the very flames, *Heb:* 10. 32.

22. *v.* Theſe ſouldiers feele the ſmart of their prepoſterous haſt, their ill affection to the cauſe appeares by their overforwardneſſe, for which cauſe themſelves are firſt expoſed to the furious flame.

D. Such as are haſty in doing ill offices to the Saints, are like to ſmart for it, *Ier:* 20. 1,2,3.

D. When good creatures are abuſed, they become plagues unto us, 2 *Sam:* 18.9.

22. v. *And it came to paſſe partly through the urgency of the Kings command, & partly through the exceſſive heat of the fornace, that theſe ſouldiers that caſt them in, were burnt to death with the flame,*

23. v. *But as for theſe men, they fell downe faſt boũd in the midſt of the fiery fornace.*

D. The Lord orders that wicked men are taken in their owne net, *Prov.* 21.18.

23. *v.* They fell downe bound; firſt, to ſhew there was no privie packing with the ſouldiers to ſhew them any favour. Secondly, to deſigne the true cauſe of their ſafety, not any art they had to charme the heat, ſuch ſtudyes they abhorred; but indeede the acceſſe of the fourth perſon, till whoſe approch they were faſt bound.

D. The Lord will have his workes ſo done, that his glory be not obſcured in the doing of thẽ, 1 *King:* 18.35.

It may ſeeme ſtrange, that the ſame heat which

burnt their binders, ſhould ſpare their bonds, rather at the firſt than afterwards; ſure there is ſome divine cauſe and reaſon to be rendred for it: had the bonds beene burnt ſooner, the glory of the miracle had beene defaced; and had their bonds held them longer, they might ſeeme to have beene in a forlorne condition forſaken of God; ſo ſeaſonable are his workes.

D. Second cauſes ſhall worke or not worke as they ſerve the glory of the firſt, *Iam.* 5. 17, 18.

24. *v. D.* The wondrous works of God may aſtoniſh the ſtouteſt heart: *c.* 6. *v.* 26.

D. It is uſual for Kings to communicate their grievances to their Counſellours: 5. 7

D. Wiſe Governours doe enquire after the execution of their lawes: 2 *Sam.* 21. 11, 14.

35. *v. D.* The miracles of the Lord are worth diligent obſervance: 1 *Sam.* 12. 16, 17.

D. Miracles are outward teachers of the ſenſes: *Acts* 4. 16.

D. The greateſt torment the world can invent, cannot hurt the godly without the Lord: *Ion.* 1. 17.

Nebuchadnezzar calls the fourth perſon the Sonne of God, which however it ſeemed an ambiguous ſpeech to ſome, yet is interpreted by

24. v.

At which ſpectacle, whē it was tolde the King, hee was exceedingly amazed, and ſaid to his Governours, did not we caſt three men, and thoſe bound into the middeſt of the fiery fornace? whereunto they aſſented, It is ſo O King.

25. v.

O ſtrange, I ſee foure men looſed frō their bonds, and walking in the fornace with

out

by himselfe to be an Angell of God, in 28. verse. Angels in the office of ministery to the Church have assumed humane bodies, so that their service might be familiar, yet differing from our bodies: First, in creation, theirs were by the power of God made immediately of nothing, but ours of a preexistent matter, by naturall generation according to the ordinance of nature. Secondly, in forme, ours are fashioned after the Image of God, but theirs not. Thirdly, in degree of assumption, ours are personally united, but theirs are onely put on as a garment; Angels being compleat spirits, admit not the union of another nature. Fourthly, in durance, our bodies are to be reunited after death, and live for ever, but their bodies dissolved into nothing immediately upon the end of their service.

out any harme, and the fourth seemeth exceeding glorious, like an Angel of God.

D. The Angel of the Lord is present with the godly in their tryalls: *Isa.* 63. 9.

It was usuall with the Iewes to call Angels children of God, *Iob* 1. 16. which he had learned of them.

D. Wicked men besides their purposes, doe sometimes approve of the gracious speech of the Saints: *Tit:* 2. 8.

D. Exceeding glorious is the presence of one holy Angel ministring to the Saints: *Rev:* 18. 1.

26. *v. Nebuchadnezzar*, as some thinke, was now converted, for that he made such a confession of, such

26. v. *Whereat* Nebuchadnezzar was

ſuch an edict for God: but it appeares he was the olde man ſtill; for after this he betakes himſelfe to the ordinance of the Divell, uſing the helpe of ſorceres, in 4.6. and alſo continues his adherence to his Idol Bel, whoſe name *Daniel* bore: yea laſtly, he held a plurality of gods, which are in 6. 8. expreſly ſet downe.

was ſo affected, that haſting to the mouth of the fornace, he ſpake; Shadrach, Meſhack, *and* Abednigo, *yee ſervants of the mighty God, come forth; who therupon ſtepped forth of the fiery fornace.*

D. An unregenerate man in the inſtant of his conviction may doe an action morally good: *Acts* 5.1.

D. The Lord is able to make the Churches foes her friends: *Pſal:* 68.30.

D. Gods ſervants firſt or laſt ſhall be approved of her enemies: *Rev:* 3.9.

D. Our God is the moſt high in the judgement of our very enemies: *Deut:* 32.31.

D. It is in ſome paſſion onely that wicked men favour the Saints: *Acts* 26.26.

D. Chriſtians muſt not ſhift out of troubles without a juſt call: *Iſa:* 28.16.

Firſt, the experience of faith refined from doubts, from diſcontents, is in the tryall farre more precious than refined gold: 1 *Pet:* 1.7.

Secondly, the ſame Spirit that leades us into the field of temptation, will backe us in them, and ſeaſonably leade us out of them: *Matth:* 4.1.

Thirdly, trialls are part of the Lords diſcipline, our nurturature, and ſo being our wayes, while in them wee walke with God wee are ſafe: *Pſal:* 91.11.

Fourthly,

Fourthly, while the Lord is husband of the Church, and Lord over her enemies, nothing above the ſtrength of humane frailty can befall us: 1 *Cor:* 10.13.

Fifthly, all the bitter of outward trialls is nothing to the ſweets of that inward communion the ſoule hath, or may have with God: 2 *Cor:* 4.16,17.

Sixthly, hope above hope, and patience above ſtrength, is the trueſt life of faith, and never wanted a moſt comfortable iſſue: *Iam:* 5.11.

27. *v.* The fire had no power on them, and yet had heate to burne their bonds.

D. In miracles, natures power is turned aſide, not overturned: *Mark* 16.18.

D. Gods workes are glorious even in the very eyes of the ungodly: *Ioſ:* 9.9,10.

D. The creatures are friends with them that maintaine their peace with God: *Iob* 5.22.

D. Gods miracles are but gazing ſtockes, fruitleſſe to ungodly men: *Exod:* 9.16,30.

28. *v.* *D.* A wicked man may be able both to pray and praiſe God with extemporall prayer: *Iob* 27.9,10.

D. Worldly men can ſpeake highly of God, and yet intend not

27. V.

Whom to beholde there aſſembled the Nobles and Rulers of Babylon, and to their amazement they obſerved that the fire had no power over them, their bodies or clothes, not ſo much as to change the colour of their garmẽts, or to leave the ſmell of fire on any part of them.

28. V.

Yea the King brake

not to receive him to be their God: *Tit.* 1.16.

D. The Lord hath Angels ready to minister to the Saints *Heb:* 1.12.

D. Gods servants are known by affiance in God in time of trouble: *Psal:* 44.17.

D. Beleevers are never left destitute of protection in triall: 2 *Chron.* 20.20.

D. 'Tis the bodies of the Saints onely that Tyrants have to doe with: *Mat:* 10.28.

D. Our bodies must suffer bitternesse of torment, rather than betray religion: *Acts* 21. 13.

D. The miracles of the true God will not drive profane hearts from false gods: 4.8.

D. None but sincere ones may cal God their God: *Psal:* 50.16.

29. *v.* This decree was of speciall use for the comfort of the Iewes: for, first, their worshippes would otherwise seeme a derision to these Pagans, whose taunts were suppressed by the severity of this law. Secondly, this decree might be an encouragement to such Chaldeans as might be cõverted by the Iews who

brake into the praises of God, saying, all praise be given to the mighty God of the Iewes, who out of his abundant goodnesse hath sent his Angel to preserve his servants, trusting in him; who out of the zeale of God, have despised the Kings decree, yeelding to suffer most cruell torments, rather than to worship any god save their owne.

29. V.

Wherefore I make a royall decree, that whosoever shall dare to blaspheme the God of the Iewes, shall be torne peecemale, and his house made a dung-hill, sith no god delivereth after this sort.

RPJCB

in the 36. yeare of his reigne, for

sed amongst you.

The fourth Chapter containes Israels consolation by *Nebuchadnezzars* proclamation, where:

Analysis.

- summe by
  - salutation having: saluting; saluted; forme 1.
  - Reason it seemed good
  - Resolution to publish God his: wonders 2.; signes; kingdome: everlasting, perpetuall 3.; prosperity: peace from wars 4.
- Exposition of
  - Circumstances
    - foregoing: time of: cause a dreame, degree feare 5.; motive disquiet whereof; satisfaction: commanded: decree; whereof: intent 6.; attempted wherein: persons who helpe dreame tould; failed one their parts. 7.
    - attending concerning Daniell: accesse; sufficiency 8; charge in it; office: author the spirit; ground Daniel's: indowments whereof: measure in all secrets; matter interpretation 9.
  - Subiect a Tree described by
    - glory for the: situation; height, 10.; strength; vew 11.; use of it for: shade; foode; dwelling 12.
    - ruine in which: Herald being set forth by his: office watcher; difference holy one; commission from heaven 13.; charge of: falling it; separating from it 14.; limitation in respect of the trees: remainder; certaine restore; sufferings where: kindes: outward 15., inward
  - meaneing from
    - him concerning: certainty it being: decree of watchers; demande of holy ones; pervert mans information of Gods: dominion: whereof kingdomes; disposition: to whom he will; confession of it to worst men 17.
    - Daniel whose
      - preparation wherein: invitation: invitant; cause the 2.; their defect; his sufficiency 18.: cause his thoughts, time one hower; consternation wherein observe; deprecation: from the king; cure by kings speech; to his haters 19.: power; glory; dominion: in 20. 21. 22.
      - Interpretation of: tree setting forth the king a like in; ruine shewing his deposition of it: necessity in: author; speedy disparth 24.: actors: quality exile; action in it: durance; execution whereof; effect 25.; limitation of it unto: person not kingdome; disposition of rebellion onely 26.; application wherein: duty repen: degree in workes: righteousnes; hopes of rest 27.: mercy to Iewes
- Accomplishment of
  - evill in it
    - occasion pride whereof: time 29.; things: city; glory 30.
    - prediction whereof: season; instrument; message whereof: direction; denuntiation of: deposition: in degree; in time; expulsion 31.: in use 32.
    - execution whereof: sufferings being: sudden; violent; extreame for: faire clothes; cold and wet beastly for: haire 33.; clawes
    - an acknowledgment of God in it: time; affection of: body; mind; action of praise of Gods: attributes: glory; immortality; dominion 34.; actions of: inward esteeme; outward governing: Angels; men 35.
  - good
    - to him a returne of: reason in it; kingdome in respect of: time; measure former; kingly state; subiects reverence 36.: glory: true; workes: wise; irresistable 37.
    - by him to the Iewes in: extolling their God by describing of his; publishing these wonders to the world.

who would have healed Babylon: Thirdly, this decree made the learning of God famous among the Gentiles, a speciall helpe to conversion; as we see in the three Magi, *Matth:* 2.

D. Death must punish blasphemy against the true God: *Levit:* 24.14.

D. Enemies acknowledge none like Israels God 1 *Sam:* 4.7.

30. *v. D.* The hatred of the wicked will turne to the great advancemẽt of the godly: chap: 6. v: 12,28.

30. v. *Also in recompence of their zeale the King preferred these three Worthies in the government of Babylon.*

CAP. 4.

WEE finde not any certaine determination of the time of this proclamation, yet may it bee collected by the conference of the fourth verse, with other places of Divine history: This dreame was seene after the end of his warres, in the 36. yeare of his reigne, for

CAP. 4. V. 1. 1 Nebuchadnezzar *unto all my people of what nation or language soever, sẽd greeting, All peace and happinesse be increased amongst you.*

in the 35. yeare which was the 27. of *Ieconiah*, he invaded *Tyrus*, *Ezek.* 29.17. And the yeare following he conquered Egypt, *Ezek.* 30.1. whereupon he had reſt, and this viſion muſt needes bee 9. yeares before his death, and little leſſe before his proclamation, for after this he had one yeare reſpite as in 29. verſe, and 7. yeares hee lived like a beaſt, and in the yeare after his reſtore to his Kingdome hee ſent abroade this proclamation, and in the end of the yeare hee died, having reigned in whole 45. yeares, living like an Atheiſt, ageing like a beaſt, and dying like a convert, well him if in truth of heart. Obſerve here an omiſſion of 27. years hiſtory, wherein the condition of the Church exiled in Babylon was quiet: The Emperour being exerciſed in forraine warres, and the Nobles diſhartned from attempting any thing againſt theſe 4. Worthies, having had formerly ſuch ill ſucceſſe, ſo that all this while no new thing befalling the Church worthy a Propheticall hiſtory, the holy Spirit is ſilent herein: yet the hiſtory of the Remnant left in Iudea, is in other ſcriptures continewed, even untill the invaſion of Egypt, which was the yeare next before this dreame.

D. The Lord vouchſafeth his Church ſome breathing from under tryall, *Amos* 6.12.

D. Such as are ſenſible of their errors, will not ſticke to publiſh their ſinne and ſhame, *Mat.* 27.3, 4.

D. It's a Kings office to advance religion by all meanes, 2 *Chro:* 17.7,8,9.

D. Gracious and loving ſpeech doth highly commend

commend persons in place, *Ios:*7 19.

D. Peace is the greatest good that can be wished to a nation, c.6. v.25.

2. *v. D.* Tis a good thing to publish the wondrous workes of God, *Psal:*78.3,4.

D. Miracles are wrought by the sole power of God, *Iohn* 9. 33.

3. *v. D.* Wonderfull and mighty workes are to bee found in the government of the Church *Rom:*11.33.

Concerning the Kingdome & lordship of God in his Church and over her enemies, hee had heard before in the second chapter, which now hee makes use of upon his restore to his reason.

D. Troubles will make men make use of former learning, 2 *Chron:*33.12,13.

4. *v, Nebuchadnezzar* in the very yeare of his triumph hath a vision of his downefall.

D. The happines of this world is short, ready to perish, or ever enjoyed, *Isay* 14.11.

D. Faire and flourishing estates cannot free the mind of burthensome cares, *Eccle:*5.12.

D. The Lord would have men

2. v. *I take it very profitable for your learning, to declare the many and wonderfull events that have through the mighty providence of God befallen mee.*

3. v. *O how admirable are his mighty workes, yea his dominion is an unchangeable soveraignety enduring to all generations.*

4. v. *For having finished all my warres, and living at home in my royall Pallace in great prosperity;*

5. v. *I had a strange dreame in a vision by night, wherewith my*

men in a flouriſhing eſtate to minde a change, 1 *Cor:*7.30. | *my heart was much diſquieted.*

5.*v.* Concerning dreams, a profitable diſtinction may be here obſerved: dreames are twofold, Naturall, Supernaturall. Firſt, Naturall are either 1. ſimple, and meerely naturall, ariſing onely from the temperature of the naturall humors and appetites in the body. As the collerick man dreames of warres, anger, and bloudſhed: And the melncholly man, of groves, meadows, &c. *Iſay* 28.9.

Secondly, Or elſe mixtly naturall, ariſing partly from our imployments, and partly from our inclination of nature. Thus men dreame of their huſbandry, law-ſuites: or ſportes, yet with ſuch circumſtances, that the different temperature of their body may be diſcerned, as the huſbandmã dreames how he was vexed with his cattell or ſervants, and how he layd about him thereupon, *Eccleſ:*5.3. and ſo of the reſt, which others call humane, but I take it they are better termed mixt.

Secondly, Supernaturall are ſuch as ariſe from an higher cauſe, than either our nature or trades, of which ſort there be two kindes: Firſt, Diabolicall ariſing from ſathaniſh ſuggeſtion, who being a ſpirit, hath opportunity to ſteale into our fancy & thoughts both ſleeping and waking. Such was that of the Baalites, 1 *King:*22.22.

Secondly, and alſo divine, ariſing from the motion of the holy Spirit, of frequent uſe anciently with the Prophets, who ſaw in divine viſions, thoſe things pourtrayed to their ſences, which they were to foretell to come to paſſe: but for more full ſatisfaction

tisfaction of us in this queſtion, two doubts are to be reſolved.

Firſt, It may bee demanded how Divine, and Divelliſh dreames are differenced. For anſwere, Negatively, not by the firſt ſubject in whom they are. Sathan may ſuggeſt wicked dreames, as well as wicked thoughts into Godly mindes; and the Lord appeares to *Balaam* and *Nebuchadnezzar*: nor yet are they diſcerned by the ſecond event, both may be true; Satã may foreſee the cauſes in nature working towards their higheſt perfection, when they uſe to diſſolve into ſome effects; and foreſeeing, he may foretell in a dreame, to confirme the ſuperſticious obſervance of dreames. Nor laſtly by the quallity, for however it bee true, that the Lord never offers any unholy or uncleane things to our mindes, either ſleeping or waking, yet Sathan may ſuggeſt holy things, aiming more fairely to accompliſh his divelliſh ends thereby, and ſo to do good out of an evill intent, is all one as to do evill: Thus we reade the Divell did by the Damoſell, ſuggeſting to her that the Apoſtles were the ſervants of the living God: but why was this? but to hinder them in prayer by her unſeaſonable baulling; and alſo to poſſeſſe their heares that ſhee and they were companions, pact together to credit one another, both of the ſame ſtampe, *Acts* 16.16. But affirmatively they may be differenced by the occaſion, as firſt honeſt meditation, as in this King *c.* 2. *v.* 29. his thoughts were buſied about the affaires of his Kingdome after him. Secondly, alſo godly care, as in *Ioſeph*, whoſe minde was troubled about

about *Mary*, and the ſcandall either of taking or refuſing her, *Mat:* 1.20. Thirdly, or elſe godly prayer in ſome deepe affliction, as *c.2. v.19.* Sathan neither knowes our inward thoughts, nor mindes to reward them: and ſo on the contrary, were we muſing on ſome covetous or revengefull projects, or wanton paſſions, and anon ſleeping, we ſee thoſe things done, as we muſed of them; ſure theſe are not the ſuggeſtions of the Spirit of grace, who rakes not in ſuch puddles.

Secondly, Alſo they may bee diſtinguiſhed by the forme, Satans ſuggeſtions in things to come are ambiguous and equivocall, who to ſalve his credit and cuſtome ſpeakes doubtfully, ſo that his predictions are capable of two contrary conſtructions, as 1 *King:* 22.6. The Lord ſhall deliver it into the hands of the King: Thou lying ſpirit? no leſſe than two equivocations at once, What is it thou meaneſt? Ramoth, or the Armie? and beſides whether King doſt thou meane? of Iſrael or of Syria? The like wile he uſed to beguile our firſt parents: yee ſhall be as Gods knowing good and evill: no leſſe than two equivocations at once here alſo; what knowledge is it that is meant? knowledge by the cauſe is pretended, but knowledge experimentall intended; alſo what good and evill are here to be meant, not the morall good and evill as is pretended, but the commodious good of happineſſe that's loſt, and the diſcomodious evill of miſery thats purchaſed. But contrarily the Oracles of God are ſimple, certaine, and univocall; however darke where the myſtery of them is not fully diſcerned.

discerned.

Thirdly and lastly, they may bee distinguished by the scope and drift, whether holy or hellish; if the end be to intice unto folly, or satiate sinfull lusts, or seduce from the simplicity that is in Christ, it is most certaine a divellish suggestion, *Deut.* 13. 2,3,4. But the Lords ends are ever holy, ever for some Divine and spirituall use; such was that of *Pilates* wife, which was that the innocency of the Lord may be witnessed, by his very enemies, *Iudas*, *Pilate*, the Centurion, and *Pilates* wife.

Secondly, it may be demanded what use is to be made of dreames, taking it questionles that dreames are to be observed, and profitable use to bee made. For answere:

First, naturall dreames discover the temperature of our humors, and what diseases our bodyes are most subject to, and what passions have most dominion over us.

Secondly, For mixt dreames they declare what vices are incident to our callings and companies, and what evill it concernes us to watch against, and examine for on the day following.

Thirdly, for Divine dreames, they direct us what is necessary to be knowen or done by us, in any particular service, which now are rare in this glorious light of truth.

Fourthly, for divellish dreames, they warne us wherein the Tempter hath most advantage, and wherein it behoveth us to be especially armed to resist him.

D. Such as are terrible to the Saints, them will the

the Lord make a terror to themselves, *Ier:*20.4.

D. The Lord can make our very thoughts a torture to us, *Isay* 51.19,20.

All the Kings glorious pompe and treasure, nor all his observance and attendants could cure his disquietnes of heart herein, they are cold comforters.

D. All worldly things are unable to quiet a troubled heart, *Gen.*4.17.

6. *v.* The King had had experience of their doubling before, for which cause he fell foule with them, that one would have thought, hee would never have betaken himselfe againe to such impostors for resolution; contrarily, he had received such full satisfaction from *Daniel*, that no man should have beaten him from *Daniels* counsel; yet we see how besotted he is in both.

6. v.
In which distresse I assembled unto mee all the Sages of Babylon, hoping from them to receive the interpretation of my dreame.

D. Seducers shall have better respect of the times than the true Prophets of God, 2 *Cor:*11.20.

D. Trouble of minde drives wicked men to the Divell for helpe, 1 *Sam:*28.8.

D. No worth or approved faithfullnesse can gaine wicked men to respect the godly, 1 *Sam:*14.5,6,10.

7. *v.* In the second Chapter they promised in case the King would declare his dreame, they then assured him of resolution, here

7. v.
Before all whom being

here the dreame was far easier, & was related particularly, and yet they are as much to seeke as before.

D. Tis the manner of seducers to make up with braggs what they want of truth: 2. *Pet.* 2. 19.

D. The greatest Clarks in the world are to seeke in Divine things, 1 *Cor.* 3.19.

8. *v. D.* Tis the manner of worldly men to use Gods ordinance then only, when their own sinfull refuges faile them, *Hose:* 2. 7.

The King had called him Bel-his-secrets-Treasurer, and yet he is the last man sought; too sure he that was worthy that name, was worthy better respects.

D. If wicked men admire Gods graces in any, tis but in good moode onely, *Gal:* 4. 15.

Nebuchadnezzar mentions his former Idolatry, and Sorcery without distaste, still *Bell* is his God, still the heat heinish Gods are deemed holy, which shews he was yet unsound at heart, not with standing this faire florish.

D. Tis a note of an unsound heart to mention ones former evil life

being assembled before me, I related my dreame, but all in vaine, they were unable to resolve my dreame.

8.v.

And when all men fayled me I sent for Daniell *(who is truly called after the name of* Bell *my God* Belte - shazzer *the treasurer of* Bell *his secrets,) being rarely qualified with the endowments of the holy Gods, and related to him my dreame.*

9.v.

Whereas O Belte - shazzer *ruler over the wise men, I have had*

life without some distast, *Iere.* 31. 18.

D. Wicked men doe so confesse God, as that still they maintaine the affection of their former Idolls, 2 *King:* 17.41.

9. *v. D.* A wicked man may know that the gifts of grace are wrought by the Spirit, *c.* 5. *v.* 11.

Gods Spirit is in his creature, either in respect of naturall motion, hee is our breath and being, *Gen:* 1.2. The Spirit of God moved upon the waters, that formles creature was norished and sustained by the informing Spirit. Also Gods Spirit is in his creature by supernaturall influence of grace, ministring not the generall Image of life, and being; but speciall Image of holinesse, and Righteousnesse, in which sense the Spirit is said to be in *Daniell.*

had experience of thy rare endowments from the holy Gods, so that the most secret things are easie to thee, I require thee to enterpret to me my dreame.

10. v.

In my dreame that I had by night, me thought I discerned a tree standing in the midst of the earth exceeding tall and great.

D. The speciall presence of the Spirit is vouchsafed to the Godly onely, *Rev.* 3.19, 20.

D. The hardest things are easiest to them that are taught of God, *Phil:* 4 13.

10. *v. Nebuchadnezzar* remembers this vision; but forgets the former in the second Chap. whereas this was lesse strange, and consisted of far more particulars; and therefore more burthenous to the memory; sure there is some higher reason for it.

First one maine reason of his forgetfulnesse was the

the occasion of *Daniels* grace, whereto the Intricacy of the cause made way; but here *Daniel* had as much grace, and honour as the Court could afford, and needed no addition for the releife of his brethren.

Secondly the drift of this was to humble the King, so that the more it was imprinted in his memory, both for words and sense, the more ready he might have it to make a present use of.

Thirdly, that concerned him least, being the least of the fourth oppressing mettals: for that it was sufficient, he retained so much as concerned himselfe; but here himselfe is the onely subject, so that the more familiar was his warning, the more excuseles his impenitent life.

Lastly, the memory of this night more befoole the wise men, sith the Scriptures reveale sufficient direction for the meaning hereof, *Ezek.* 31. from 1. to 12. doth set forth the same things in the most of the particulars here mentioned, the which learning of the Iews being despised by thē, they are wholly ignorant of the Lords secrets; but *Daniell* well instructed in the Prophecy of his felow captive, *Ezekiel*, craves no time of study, but before he went out of the Kings presence dispatcheth the interpretation, as in 19.

D. Wicked men may be planted, and take rooting in wordly glory, *Psa.* 37. 35.

11. *v.* *D.* We have here excessive and hiperboliq; speeches intending an exceeding height and largnesse of Dominion over the whole

11. *v.*

The which after a while grew to be so

whole earth.

12.*v.* The leaves, and branches affording shadow and food, doe set forth the sweet benefit of government, without which no society can stand, it being indeed the soule informing, and enliving the societies both of church and common weale.

D. Government is a most faire and precious thing in common wealth, *Iudgs:*5.6.7.

D. The benefit of government extends to al societies Lament.4.20.

The Chaldeans subjects of this Kingdome are resembled unto beasts, and foules, not onely for that they were of brutish māners to God-ward; but also in that they made no other use of the tree of government, and the freedomes of laws, then the very creatures doe of Gods generall providence: eate and sleepe, and passe their times without improvement of any higher good.

D. Men of brutish manners are but beasts in God esteeme:7.3.

13.*v.* The Angell is set forth by his watch, and guardiancy of the Church, his nature being secret

so strong, & large that the top of it seemed to reach the skie, and that uttermost part of the world might discern the greatnesse of it.

12.*v.*

The leaves of which tree were large, and beautifull, and the fruite so much that it afforded food for all living things, under the shadow the wild beast couched and the foule of the aire builded in the branches ther-of.

13.V.

And after a while in the same dream, me thought I saw an holy Angell and guardiant of the Church cōe with

cret, and needlesse here to bee knowen: also by his difference hee was an holy one. Sometime the Lord useth evill Angels in the ministry of Iudgements, but here the same holy one that defends the Church, brings a message of offence to her enemies, according to an other example of both offices in 10.13.20.

D. The holy Angels are guardiants of the Church, *Psal.* 34.7.

D. The good Angels are ready to vex the enimies of the Church 10.20.

D. The holy Angels doe nothing without Commission from heaven: 9,21.

14. *v. D.* The holy Angels are earnest in the Churches revenge, *Rev*: 18.21.

D. The florishing state of the wicked is sure to ruinate, and fal, *Psal*: 37,38.

D. The greatest Conquerers may yet at last be forsaken of all their traine, *Iudg.* 4.17.

15. *v. Nebuchadnezzar* hath shewed pitty to the remnant of the Lord, sparing the kingly seed, the good figgs, Priests, and Prophets, yea had left *David* a stumpe of

with Commission from God.

14. v.

Commanding strictly to fall the tree above ground to crop of his branches, and shake off his leaves, discharging the beasts, and foules the shadow of its branchs.

15. v.

Yet leave the stumpe even with the top of the grasse, which faste surely that it bee not stocked up, and leave it uncovered to be wet with showers, and let it share with beasts in the grasse of the feild.

16. v.

And let his heart

of a Kingdome.

The poore and vinedreſſers under the government of *Gedaliah*: and now he hath a ſtumpe left, and reſerved for a kingly ſtate gaine.

heart bee changed from manly to brutiſh manners for the ſpace of full ſeaven yeares.

D. The Iudgements of wicked men are ſometime mixed with mercy, *Ezek:* 29.13.14.

D. The leaſt favour that is ſhewed to the godly, ſhall be repayed double, *Ier:* 34.17.

The Lords determination of reſerving the kingdome for him, is ſet forth by an Iron band which can not be broken for that.

D. Gods determination of events is an irrefragable band: *c.* 11.27.

D. Beaſtly manners are worthy no other than beaſtly uſage, *Ier:* 22.18,19.

16. *v.* *D.* To be given to brutiſh manners is a ſtrange Iudgement from God, *Rom:* 1.24.

D. Greivous ſinners ſhall ſuffer long, and tedious Iudgements, *Mich:* 7.34.

Here are divers Circumſtances furthering the interpretation: as firſt the tree thus glorious, and large, interpreted Aſhur, in *Ezek:* 31.

Secondly, the falling of the tree muſt intend the fall of the Kings perſon, and not the fall of the kingdome which was to fill up the ſeventy yeeres.

Thirdly the eating graſſe with the beaſts muſt needs intend a perſon, and ſuch a perſon who naturally uſed to feed more daintily, els had it bin no Iudgement.

Fourthly the change of the heart of the ſtumpe into

into beastly manners, shewes this stumpe must intend a reasonable creature, who must degenerate into a vile brutish disposition.

Fiftly, the seven times can not be meant of days or weeks, forthat his haires, and nailes could not be growen in that time to their length, and stiffnesse; nor yet seventy yeeres, sith no man now lived so long; but seven yeeres.

D. The Circumstances of the Text are a speciall helpe to interpretation, *Act.* 9.22.

17. *v.* This is the demand of the holy ones, hence the Papists would infer the intercession of Angels for the Church on earth, shewing their poverty of fit Text for their purpose: for first, the thing demanded is execution of Iudgement, and not the obtaining of mercy.

Secondly this demande concerneth the enemy of the church, and not her selfe at all.

Thirdly the demande was made to the dwellers on earth, the Emperials, and not the God of heaven.

Lastly were it granted the Angels pray for us, yet will it cost them sweate to infer our prayers to them.

It may further be resolved how this is said to be the decree of the

17. v.

Wherein faile ye not, sith the holy Angels guardiants of the Church have decreed it with themselves, and jointly required it of you, that by this spectacle al men living may know that the Almighty God over ruleth the Monarchy of the world disposing it as hee will yea even where the vildest men are rulers of it.

Angels, ſith decree is an eternall act, internall and peculiar to God himſelfe: This is ſpoken by way of Anthropopathey or aſſimulation to men. A King having given his captaine charge to ſack and burne a City: they conſult among themſelves who ſhall leade his forces againſt it, it being ſmall & unworthy the cumber of all: as in *Ioſ:* 7.3. now this Captain wars not only by commiſſion frō the King, but by the joynt decree, and determination of his fellow captains, who may be ſaid not to decree the deſtruction, but the perſonal executiō of their Kings former pleaſure. Thus was it here, this Angell profeſſeth hee doth nothing herein without the conſent of his fellow guardiants the Angels.

D. The holy Angels adviſe together what is fitteſt to be done to the Church: *c.* 8.3.

D. Many Angels have in charge the tuition of the Church, *Heb:* 1.12.

D. The Lord makes ſome ſpectacles of his Iudgements for others learning, *Num:* 25.5.

Theſe living men are either all mankind in common, who ſō long as the world ſhould ſtand, might heare of this ſtrange Iudgement on ſo great a King: or els the perſecutors of the Church in ſpeciall, that they might learne not to exalt themſelves againſt God, and his religion: the which end ſeems very probable from *Ezek:* 31.14.

D. Gods Iudgements are of ſpeciall uſe for the inſtruction of the living, *Iſ:* 26.9.

The moſt baſe men are ſaid to be preferred to kingdomes, to ſhew that Gods providence extends not onely to the placing of the wiſe, and godly governours

vernours, and such as have civill right: but even to Tirants and usurpers, who are raised by the Lord: Notwithstanding the dishoneſt meanes of treason, bribery or flattery they used.

D. The baſeſt usurpers, and Tirants have their kingdomes by the disposition of the Lord, *Iohn:* 19.11.

Concerning the Lords government of the baſeſt men, and their evill actions, obſerve first, the providence of God about Tiranny and evill actions is active. 2 *Sam:* 16.10. *Shimei* is commanded to curſe *David*; that providence that ordered his railing was not meerely paſſive; for that a pure and perfect act can not ſuffer, nor ceaſe to act, and otherwiſe ſomething might fall out evill both in nature, and in uſe, which may not bee admitted without impeachment of Gods holineſſe: for he were a weake God in caſe he cõvert not that to a good uſe which (however evill in nature) is permitted by him.

Secondly this active providence is from a moſt holy purpoſe, which is as large, and particular, as the events of things produced in time.

Conſidered beſides, this providence about ſinne, is ever in Iudgement to the ſinner, ſo that how ever it be evill for man to ſinne, yet for the Lord to puniſh former ſinnes, is very good; being free to plague as he will; for that the diſorder is from the mover, and not the motion, as a lame horſe goes being ſpurred by the rider, yet halts being in his body diſeaſed or lame, and againe the Lord doth no way further ſinne as ſinne, offers no violence to his will, nor infuſes malice into his affections, nor yet

withholds any grace that is due either by vertue of his covenant, or the neceſſity of his owne glory, nor ſuſpends the vigor of natural being or motion. Againe, this providence about ſinne is undefiled by him, for that the moſt perfect purity is capable of no other quality, is neither intended nor remitted: As ſcarlet the deepeſt colour in graine is capable of no other die: and alſo perfect contraries can never mix, but one doth ever deſtroy the other; nothing and evill are contraries to Gods holy being; That nothing ſhould not have a roome, God made the worlds, and that evill may not have a place, he will deſtroy the worlds, ſo that there can be no union twixt Gods holines, and ſinnes unholineſſe.

18. *v. D.* Such as would have reſolution, muſt fully relate their doubtes, *Gen:* 41.17.

D. Trouble of minde is ever reſtleſſe, ſeeking from one to another, *Song:* 5.6,7.

D. An opinion of the ſufficiency of our teachers, is a helpe to conviction, 1 *Kings* 14.2.

19. *v.* *Daniel* adds his Chaldean name, for that hee writing this in the Chaldee tongue, and for the uſe of the Chaldeans as well as any others, yet with ſuch circumſtances, that hee conceales not his owne diſlike of his glorious title.

18. v.

Thus I have related my dreame, let mee heare O Belteſhazzer *thy interpretation, for that all the Sages in Babylon have failed mee herein; which thou I preſume wilt not, being rarely quallified with gifts from the holy Gods.*

D. Holy

D. Holy Miniſters muſt uſe all meanes to make their perſons and meſſage acceptable with their hearers, 1 *Cor:* 10. 33.

D. Miniſters muſt ſo yeeld to their hearers, that they approve not their ill, *v.* 19.

The dreame did diſquiet *Daniel* for an houres ſpace, with, firſt, ſorrow for this ſtrange judgment on the King, who had many commendable parts in him, and from whom he had received many ſpeciall favours, and his brethren enjoyed much peace and ſafety by his lenity towards them. Secondly, feare of what evills might enſue, either in the ſeven yeares of his exile, or after: new Kings, new manners, new lawes, new favourites; hitherto *Daniel* being gracious with the King, none durſt attempt the injury of his brethren, but what ſiding and diviſion there might bee in the Kings abſence he knew not, but might ſuſpect the worſt.

D. The depths of Gods waies are ſuch, that the Godly wiſe are unable to ſound the ſame, *Eccle:* 8. 17.

D. Wicked men thinke the godly

19. *v.*

The ſtrangeneſſe of which dreame did diſquiet the thoughts of Daniel (*called amongſt the Chaldeans* Belteſhazzer) *for an howre ſpace; which the King obſerving ſaid, Let it not trouble thee, but tell mee it, bee it better or worſe: whereupon* Daniel *began, O my Lord, I wiſh rather the evills thou haſt dreamed of, to thy very enemyes than thy ſelfe.*

20. *v.*

The tree thou ſaweſt ſo firme & ſo ſtrong, ſo tall and conſpicuous to the world:

21. *v.*

Whoſe leaves were

godly should make as light of Gods judgements as themselves, *Isay* 5.19.

D. The Godly are more troubled at Gods judgements than the wicked themselves, *Ier:*4.19.22.

D. The prosperity of such as favour the Church is much to be prayed for, 1 *Tim.*2.1.

20.21.22. *v. Nebuchadnezzar* is here compared to a tree: first in respect of rooting, the Lord having planted him a firme foundation; so that none of the Kings of the nations were able to withstand him, or hinder his growth, as *Ier:*27.6,8.

were so large, and fruite so much, that it afforded shade and foode to foules and beasts.

22. V.

Thou O King art meant by this tree, who art raised to great power and strength, so that thy dominion extendeth far and neare through the whole earth.

Secondly, in respect of fruite of lawes, which the nations did enjoy; it being a true Axiome, that the Tirant is better than no King, and ill lawes, than no govenment at all.

Thirdly, in regard of the shadow of peace and security his subjects enjoyed under him, who waa of a generous Spirit, and dealt nobly with his vassalls, sparing unnecessary cruelty and servitude, more than many other Conquerers.

Fourthy, but especially was he a covering to the Iewes, who in the peace of Babylon, obtained a Sanctuary of refuge there.

D. The word of God doth give men their true worth though strangers, *Mat.*12.42.

Remarkable is it that such as were Lords over the

the Iewes, however onely by Tyranny, yet for the Churches usurped title had they prosperous successe, and the conqueſt of the world, though they little dreamed of this reason in God his government.

D. Such as are Lords over the Church have large dominions in her title, *Eze:*29.18,19.

D. Great strength and pompe can minister little security to the owners, *Iob* 20.5.

D. Estates gotten by oppression, are transitory at their greateſt height, 1 *King:*16.7.15.18.

It had beene a great grace for the King to bee resembled to this tree, so large, so fruitfull, and comfortable to all the living, had the interpretation stayd there; but alas, all this is but the groundworke of the tragique part ready to ensue.

D. Gracelesmen shall as well taste of the sowre as sweete of prosperity, *Luk.*12.20.

23.24.25. *v. D.* Gods Ministers must truely interpret the word as well from the sharpe as the sweeter sence, *Ezek:*2.5.

D. There is an infallible certainty in the decree of God, *Pro:* 19.21.

The holy Prophet wisely conceales what might have provoked the King, They shall drive thee, but whither? This (they) intend Angels or men, or if men, whether his Nobles or forraine Princes, he determines not: for first

23. v.

And whereas thou obſerveſt an holy Angell, guardiant of the Church, with cõmiſſion from above, cõmanding to fall the tree, leaving onely the ſtumpe upon the roote which being faſtened to the earth

first, it might have occasioned a great busle twixt the King & his Courtiours, secret suspicions, and causeless jealousies, which had beene an ill office, sith the faction that deposed him was sudden.

And secondly, It might have purchased a great deale of disdaine, and dispite, from the Nobles to him, and his brethren, whose displeasure might have done them a mischeife, during the seven yeares of the Kings madnesse, wherein tis uncertaine what governement there was.

D. Tis an ill office to sow variance twixt the Kings and their people, 2 *Sam.* 15. 36.

D. Men led by their owne lusts, are fitter mates for beasts than men, *c.* 5. *v.* 20, 21.

Concerning the change of *Nebuchadnezzar* it is both strange and fearefull to consider, & whether Physitians can give any probable reason for it, or Historians record any other experiment of others, who having beene left in the woods or wildernesse, have degenerate into a wilde and savage nature, it matters not.

earth inseparably, was to endure wet, and cold, and to fare as the beasts for the space of seven yeares.

24. v.

These things declare O King, the purpose of Almighty God, shortly to be accomplished upon my lord the King.

25. v.

For thou shalt be driven from the society of men, to live in the wildernes with wilde beasts, and for hunger thou shalt eate grasse as doth the oxe, enduring naked, cold, and wet, and seven yeares shall be expired herein.

This

This appeares by the occasion, manner, degree, and time, to be supernaturall. For first, his minde was become brutish, contenting himselfe with the wildernesse, as in *c.5.v.21.* appeares: not minding his returne to his Kingdome.

Secondly, yet was he able to count the yeares, and observe that he passed not the limited time of seven yeares, as himselfe observes, in the 34. vers:

Thirdly, his body now old, notwithstanding his soft apparrell and tender feeding, was now hardened to endure without sickenesse, surfets, cold or heate, and his stomacke able to disgest such cold raw and heartlesse fare, as the barren wildernesse afforded him.

Fourthly, he was all this while untouched of any of the wilde beasts: which was strange among beasts of prey, especially since going on all foure (hee fed as an oxe) hee must needs bee slowe of flight.

Fiftly, however he was neglected as one forlorne, the whole seven yeares, yet then are his Nobles guided with a strong providence, to hunt the woods for their old Master, when his pride and stubbornesse of heart begins to relent: so that hee hath no sooner confessed his acknowledgement of God but his Nobles surprize him.

Sixtly, whereas he grew so deformed that the beasts tooke him for a beast, yet when his understanding returnes, his comelinesse returnes, yea before his Inauguration into his Kingdome, while the fodder was yet in his body (a wonder of wonders) every

every circumstance seeming a new creation: The terme of seven yeares is limited for the glory of Gods iustice in his expulsion, and mercy in his returne and safety to his Kingdome.

D. When Gods judgements have wrought his purpose, they shall be removed, *Ier.*30.24.

D. Humiliation is the kindly fruite of Gods rodds, *Isay* 27.9.

26. *v. D.* The Lords judgements are tempered with mercy, *Hab:*3.3.

D. There is an undoubted certainety in the promises of God, 2 *Chron:*1.20.

Heavens for the God of theheavens, an usual tr.as in *Luk.*15.21.

A metonimie of the subject.

D. The condition of holynesse must be observed or ever the promise be due, *Heb:*12.14.

27. *v.* Where the popish Doctors meete with this word Counsell, they straine their wits and the truth too, to confirme their Counsels of perfection, which they interpret to be vertuous actiõs beyond bond or duty; but in this place they are sparing, foreseeing that this place doth crush their distinction; for we see repentance, righteousnesse, and mercy required as Divine Counsels

26. v.
Also whereas the Stumpe was spared, know for thy Comfort, that thy Kingdome shalbe reserved safe and sound against the time thou shalt confesse the mighty power of God aboue.

27. v.
Wherfore harken to my aduice, alter the former course of thy sinful life by the exercise of righteousnes towardes all the afflicted Iewes, if possible this repentance

sels, than which no duryes of the covenant are more especially morrall, and that in their owne confessions.

rance may lengthen thy happinesse.

D. Gods Ministers must as well use loving perswasions as terrible threats, 2 *Cor.* 5. 11.

D. The consideration of judgements should move to repentance, *Ioel* 2.12.

D. Good counsell is not alway acceptable with bad men, 1 *Sam.*2.24.25.

D. Such as heare wholesome counsell are in the way to true repentance, *Act.*17.11,12.

D. Repentance is the onely way to escape the judgements of God, *Ier.*16.3.

D. Repentance is a breaking off from the former course of sinne, *Isay* 1.16,17.

The King was an open oppressor, and *Daniel* preacheth righteousnesse and mercy.

D. Ministers must buckle with the sinnes their people are most subject too, *Act.*24.25.

D. The true penitent sets himselfe most against his former reigning sinnes, *Psa.*51.4,5.

D. Such as continewe their former oppressions never yet repented, *Micha.*6.10,11.

D. Gods grace meekens the most hard and cruell heart, *Isay* 11 6,9.

D. Sinnes of oppression are broken off by the exercise of the workes of mercy, *Pro:*16.6.

D. Workes of mercy are to be done at the time of conversion, and not to be deferred till death, *Luke* 19.8.

D. The afflicted household of faith are the truest object

object of mercy, *Gal:*6.10.

But here it is demanded, how *Daniel* might put him in hope of tranquility, seeing hee observes it was decreed by God, and preached by the Angell he should thus suffer?

I answere, First, it might be deferred though not reversed: *Daniel* knew not the time it should begin, though he was well assured it could not be repealed, but first or last sure to light upon him. Thus we see *Ahabs* humiliation, reprived the judgement for his dayes, which was decreed certainely against his house.

Secondly, the extremity might be lessened for ought he knew, and yet the purpose certaine: as we see Ierusalems destruction, in respect of the bitternesse, was shortened for the elects sake, otherwise the very name of Israel had beene rooted out, *Mat:* 24.24.

Thirdly, *Daniel* might doe it from the warrant of all the promises made to repentance, which tender all happinesse to the repentant soule: *Nebuchadnezzars* happinesse was not impaired by the decree (which makes no man either sinfull or miserable) but by the omission of the condition in the promise, so that *Daniel* might have gone further and said: Breake off thy sinne by true repentance, and thy tranquillity shall be lengthened, sith hee knew that the same decree which had appointed him to misery, had also left him to his owne heart, not to receive wholesome admonition.

Fourthly, though *Nebuchadnezzars* misery was necessary in respect of the first cause God, yet was

it contingent in respect of second causes, *Daniel* & *Nebuchadnezzar* himselfe. And tis usuall with the Prophets to speake of things as contingent events: for that they are so to their hearers, though themselves doe know they are necessary in regard of God the first mover. 2 *King:* 8.10. the Prophet tells *Hazael*, his Lord *Benadad* might recover, when yet the Lord had shewed him he should surely die: recover he might in regard of his strength, age, the nature of disease, and skill of his Phisitians, had not *Hazael* strangled him; but recover he could not in regard of God, who had appointed the meanes, time, and manner of his death.

Lastly, Gods unchangeable purpose doth not overthrowe the word of promise: both equally his ordinances and will, though differently so called; the one is our rule, the other the Lords secret, and reserved in the heavens unknowen to his glorious Angels, and Saints, so that things revealed are for us, and our children, to beleeve and practise, whether we know the secret purpose or no, *Deut:* 29. 29. And therefore the Prophet was bound to presse repentance, though he deemed it boothlesse.

D. The immutability of the decree doth not destroy the benefit of holy duties, *Psal:* 2.7.8.

Surely repentance had better promises; but the King was most capable of this.

D. Godly teachers must use such arguments as their hearers are most capable of, *Act:* 17.24,25.

D. Godlynesse is the way to lengthen our prosperous dayes on earth, 1 *Tim:* 4.8.

28. *v.* Every parte of the curse is sure to light upon the impenitent, *Is:* 14.23,24.

D. No outward greatnesse can secure any from the vengeance of God, 1 *Sam:* 12.25.

29. *v.* Though delights bee lawful, yet may they breed insufferable sinnes, *Math:* 24.38.

D. Tis the Lords manner to give wicked men a time of respit, *Rev:* 2.21.

30. *v. D.* Great meanes breed great mindes, 2 *Chro:* 32.31.

Babilon was first built by *Nimrody*, and finished by *Ninus*, and his wife *Semiramis*, onely *Nebuchadnezzar* inlarged the Citty, & built the Emperiall Pallace entirely; yet such is his pride hee knows no founder but himselfe.

D. Proud men will detract both from God and man, *Is:* 36. 18,19.

D. Wicked men ascribe their greatnesse to their owne providence, *Hab.* 1.16.

D. Tis wicked to intend our owne glory before the Lords, 5. 22,23.

D. The Lord giveth wicked men over to the greatest impieties

28. v.

Notwithstanding which admonition all these things befell the King accordingly.

29. v.

For after one yeare as he walked in the royall Pallace of his kingdome of Babylon, he spake thus.

30. v.

Is not this Babylon the great magnificent Citty, that I have built, with the royall Pallace therein, to bee the seate of the Empire, & all this by my mighty power, and to set forth the glory of my Majesty and greatenesse.

31. v.

ties immediately before the execution of vengeance, *Re.* 18.5,6.

31. *v.* *D.* New impieties doe worke out old threatened curses, 1 *King:* 2.42.44.

D. The Lord will not have patience with such sinners as directly affront his majesty, *Ier:* 44.22.

D. Revenge will over-take sinners when they leastthinke it: *Matth:* 24 50,51.

The Lord stileth him his servant, while he waged the Lords battells; but cast him out of all when hee rebelleth against his majesty.

D. None are so honored of God, but rebellion will put them out of all, 1 *Sam:* 13.13.

32. *v.D.* Such as are careleſſe of Gods warnings shall have them remembred with a witnes, 1 *King:* 1.11.38. with the 14.10, 11.

This voice from heaven witnesseth the same thing the which *Daniel* had done, not onely in sense but in the very words.

D. If sinners should heare a voice from heaven, it would witnesse no other thing then the Pro-

31. v.

While these blasphemies were inuttering, a voice sent from God was heard speaking to the King: Even now o King is this kingdome thou vaunt'st of, taken from thee.

32. v.

Yea even now shalt thou bee banished the society of men, to inhabite with beasts, eating grasse as an oxe; for full seuē yeares untill thou confesse that the most high God overruleth the Kingdomes of the world, disposing them to whom soever hee will.

phets doe, *Luk*: 16.31.

D. Tract of time doth not leſſen one jot of the Lords ſeverity, 2 *Pet*: 3.9.

Nor holy men nor Angels doe favour deſpiſers of God, *Num*: 12.24.

The King refuſed the revealed will, and fulfills the ſecret in his rejection.

D. Such as violate Gods revealed will, do yet accompliſh his ſecret, 1 *King*: 12.14.

Theſe two wils being both the will of God, it ſeemes heard to ſay the one may be kept, and the other broken: For anſwer, let theſe rules be obſerved for the differencing theſe two.

Firſt, the revealed will is rather an effect, or inſtrument of Gods will, than his will it ſelfe, which is ever the ſame immutable.

Secondly, the ſecret will is the Lords rule, the revealed ours: he doth all things after the good pleaſure of his will, wee all things according to the determination of his word, or revealed will, not daring to pry into the Arke of his ſecreſies.

Thirdly, the revealed will is no otherwiſe his will, than as it is the will of his work: Scripture, Saboath, Sermons, intend the ſalvation of hearers, though the worker, the Spirit may intend a judgement for neglect, and inexcuſableneſſe. But the ſecret will is ever the will of the worker, and not of the worke.

Fourthly, the ſecret wil is ever certaine, abſolute, and independant, reſpecting nothing in us; but the revealed conditionall, and dependant, reſpecting in

its

its promises and threats, our penitency and obstinacy of heart.

Fiftly, the revealed will may bee resisted, the limitation of the promise or threate, being observed or omitted, *Act:* 7.51. But the secret purpose never, *Rom:* 9.19.

Sixtly, these wils are not contraries; but onely divers expressions of the same will, the implication of the revealed, being understood, *Isa:* 38, *Hezekiah* shall live three yeeres longer. *Hezekiah* shall die now, viz, unlesse he repent his pride: thus both are reconcried.

33. *v.* Iudgement over takes the wicked in the instant of their sinne, *Num:* 25.8.

D. The Lords execution is as large as his threatnings, *Nah:* 1.3.

34. *v. D.* Long and tedious afflictions are for stubborne Spirits, *Num:* 14.22.32.34.

Nebuchadnezzar was here converted from beastly to manly manners; but for returning from sinne to God, I can not finde any such change, the retinew of his Idolatry in the eight yeeres, induces me otherwise to judge of him.

D. Vndesterstanding is bestowed for the acknowledgment of the true God, *Ps:* 32.8,9.

D. A wicked man may make a

33.V.

And forthwith these things befall the King, who was driven from humane society to eate grasse as an oxe, and by enduring colde and wet, his haire grew long, and stiffe like eagles wings or feathers, and his nailes long and crooked like Talans.

34.V.

true acknowledgment of God, 2 *Chr*:12.11.

D. The Lord will force his very enemies to give him praise, *Psa*:68.30.51.

D. Our God liveth for ever, *Rev*.4.10.

D. The Lords overruling power hath neither end nor intermission, 1 *Tim*:6.16.

35. *v*. *D*. All the inhabiters of the earth are as nothing in Gods esteeme, *Isa*.40.12.

D. The Lord hath whole armies of heavenly Angels, *Psal*: 148.2.

D. The Lord ruleth the armies of Angels as him pleaseth, 103. *Psa*:31.

D. Lord ruleth as he pleaseth the dwellers on the earth, *Isa*:46. 10.

For first, hee wils absolutely what he wils without any cõdition of the thing willed, *Ro*.:9.16. The which appeares hereby, the propositions of his most holy minde are of greatest perfection.

Secondly, againe an absolute proposition is onely independant, and noble: but an hypotheticall dependant, subject to the mutation upon the change of the meanest things, and is there-

And at the end of the yeares, my pride being subdued, I cast my eyes up towards the God of heavens, whereupon my capacity was restored, and I gave honor and praise to the mighty immortall God: whose domination endureth for ever and through all ages.

35. V.

In whose esteeme all the dwellers on the earth are as nothing, who ruleth as he will the hostes of heavenly Angels, and all the dwellers on the earth without either let or controle.

therefore unworthy our God.

Thirdly, yea an absolute purpose is only one act: but a conditionall purpose is first an uncertaine conceite, and afterward made compleate.

When the condition is not frustrate by something out of God, falling out beside his first thoughts: which deviduall act of the will is an high disparage to our most wise God.

Lastly, the foreknowledge of things that wil fall out differently in time, doth not hinder; but that his will may be absolute: for that first Gods prescience (as we may so say) followes in order his wil, things formerly willed being the objects of prescience: things never to be in act can not be foreseene, being no things, neither in exist ẽce, nor in the Idea, or first-plat of the holy minde: nor can they bee foreseene to bee possible, for before Gods act of willing all things are impossible; and after, and for his wil al things become possible secondly also foreknowledge foresees true things onely, and not true and falſe together, which it must, did it act in order before the will: as *Adam* will fall, *Adam* will not fall; the sense is not decevved about its proper object, and shall we attribute lesse to Gods omniscience? Secondly the Lord willing things is his acting of them, his acting of them is as ancient, as his purpose concerning them; such agents as worke by causes, produce the effect onely when their causes are most vigorous, at which time they dissolve into the effects; but such actors as worke essentially, and naturally, begin their actions when they begin their essence, such is that infinite One,

who being without causes, both of being, and action, works ever, & ends never. 2. Also time is a measure of finite, and created things, the which when the things returne to corruption in the dissolution of the world, shall perish with them, & the Angells and men partakers of the divine nature, shall injoy the divine vision, not for any time but for eternity of ages; so that time measureth not infinite actions, and it is as incongruous to say, that God first decrees, and then after begins the actions, as to say, God begins to be, or hath end of being.

Yea such things as are contrary to Gods holy nature are yet disposeable by him, to the accomplishment of his holy, and just, but secret purpose: as skilfull Physitians can dispose poison through the compositions of many simples, to make the most comfortable Electuaries: even so our all-sufficient God, can extract the cleane thing of his glory, out of the filthynesse of mans sinne. Secondly also Gods will, and purpose being operative and necessary, dispoſeth things, and of stubborne makes them yeelding, sometime directing, sometimes restraining their wills; but alwayes ordering them to serve his owne most wise purpose, *Psal.* 76. 10.

When the purpose of renting the two Tribes, and the ten asunder, is to appeare in outward act, the ten shall grudge at *Salomons* taxations: The young swaggerers shall give ill counsell, *Rehoboam* shall reject his fathers Counsellors, & cleave to his wilde companions; and *Ieroboam* a back-friend to *Davids* house is recalled: the same decree that intends

tends

tends the ends, doth so leave mans corrupt will to his free (though sinnefull) choice, that it doth produce the event (determined) thus to be done, and no otherwise: likewise for the better, when the purpose of *Mordecai* his honor is to come into act, the purpose of God worketh all things to effect the same. The King can not sleepe, calls for the Cronicles, falles on *Mordecai* his unrewarded service; even then comes *Haman* to Court, and determines the greatest honor he could invent, little dreameing *Mordecai* to be the man: All these actions in respect of the next agent are free, and without the least constraint, yet necessary if we looke to the first, and supreame wheele of causes, Gods decree. Conclude we then, Gods willis irresistable by any, the propositions thereof being absolute, and independant; and his willing, and acting being the same, and his thoughts being operative, doe dispose all events, to accomplish his eternall and secret purpose.

D. None are able to resist the Lord in action, *Rom:* 9. 19.

D. The Lord gives accoumpt of none of his actions, *Iob:* 33. 13.

36. *v.* *D.* The prosperity both of soule and body, depends upon a religious submission to God, *Hos:* 2. 7.

D. The Lord is as ready to make good his promises to the humbled, as his threats to the obstinate

36. V.

Vpon which acknowledgmẽt the Lord returned me a further measure of understanding, and withall the glory of my kingdome, and nobles, and Concellors now sought me out and

ſtinate, *Ioſ:* 23.15.

D. Such as make their peace with God, ſhall have their enemies ſeeke and crouch to them, *Pro:* 16.7.

D. An humble ſubmiſſion to God doth intitle men to riches, and dominions and majeſty, *Pro:* 22.4.

37. *v. Nebucadnezzar*, that even now knew no God but himſelfe: no happineſſe to his *Babell*, now having licked of the whip hee doth renew his confeſſions of Gods kingdome, and glory.

D. Afflictions bring under the ſtouteſt hearts, *Exod:* 6.1.

D. The greateſt Kings on earth doe owe homage to the King of heaven, *c.*6.26.

and ſubmitted themſelves, ſo that my kingdome was returned with much more majeſty than before.

37. V.

Wherefore I do againe extoll, and praiſe the God of heaven, whoſe workes are done in greateſt truth and Iudgement, and ſuch as bechave themſelves proudly he is both able and ready to abaſe.

D. Moſt true, and moſt juſt are all the workes of God, *Rev:* 15.3.

D. The Lord is able to abaſe the moſt inſolent and proud perſons, *Iſa:* 37.28,29.

CAP. 5.

Bel-
King
made
quet,
invi-
and of
with
uaffed
eat a-

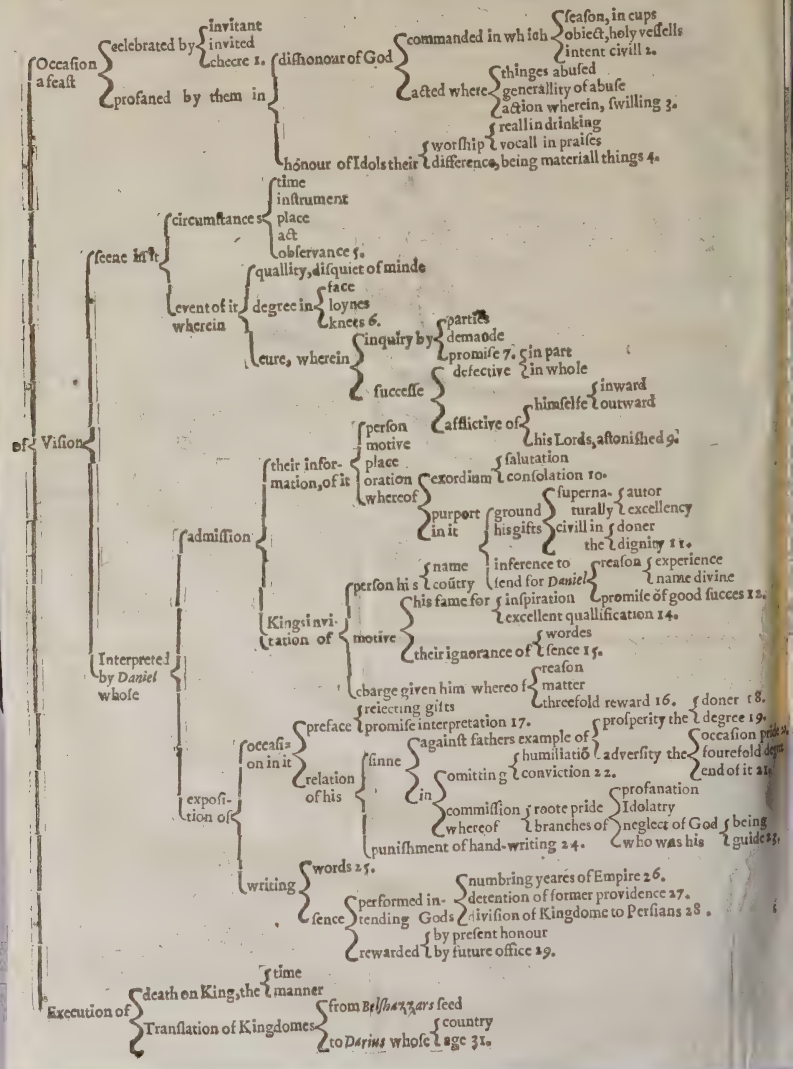
ſpers;
them

hey li-
rongly
nd his
elling,
et Eſay
h cauſe
over to

D. King-

Chap. 5.

Containes Israels consolation by the ruine of the Babyloniſh State, to the proſper
whérof, the terme of the captivity was limitted, ſo that the very news of *Cyrus* invaſion
Babylon was a ſufficient Sermon of deliverance to all the faithfull, who had learned t
hee was the ſheepheard: the which deſtruction of Babylon is declared in this Chap
where-



CAP. 5.

CONcerning the Hiſtory of the Church in the dayes of *Evilmerodach*, *Daniel* recordes nothing, for that no new thing befel the Iewes, till the end of the captivity in this place: concerning this drunken feaſt, it is inſerted of ſpeciall purpoſe.

First, to ſhew, the next and immediate occaſion of *Babels* ruine, while *Iudah* dwels ſafely, *Babylon* proſpers; but if her King affront their God, and vex them by prophaning holy things, downe ſhe ſhall.

Secondly, to record the groſſe ſecurity they lived in, within the City, which was now ſtrongly beſeiged by *Darius* armies, yet the King and his Nobles, are ſo infatuate, that they ſet to revelling, keep the watch who ſo will, as the Prophet *Eſay* deſciphers their ſecurity, *Iſa.* 21. 5, 6. for which cauſe he is called the feſtivall King, being given over to diſſolute luſts.

1. V.

After this Belſhazzer *the King of* Babylō, *made a royall banquet, whereto hee invited, a thouſand of his Lords, with whom hee quaffed wine in great abundance.*

D. King-

D. Kingdomes doe so long prosper, as the true Church is nourished by them, 4.27.

D. Deepe security of State, ever presages ruine of Kingdoms, *Iudg:* 18 7.

D. The more eminent any person, the more base & dishonorable their vices, 1 *Sam:* 12. 7, 8, 9.

D. Tis a foule matter when Rulers become ringleaders of wickednesse, 1 *Sam:* 8.23.

2. *v. D.* Those conclusions men make in their cupps are ever sinfull and hurtfull, *Hos:* 7.5.

D. Drinkings, cause men to cast away all fence of God and religion, *Pro:* 20.1.

D. Revelling, robbery, and contempt of holy things goe usually together, 2 *Tim:* 3.3,4.

D. Children adding to their fathers impieties, are neare destruction, 5.22.

D. Tis a grievous thing to convert holy things to a profane use, *Pro:* 20.25.

3. *v. D.* Wicked decrees are readily obeyed if against religion, 6.12.

D. Wicked men are content their

2. V.

And in his cupps he sent for all the golden and silver vessels, which his Grandfather Nebuchadnezzar *seased on in the Temple of Ierusalem, that so he, his nobles, wives and concubines, might quaffe in them together*

3. V.

Whereupon they fetched the golden vessells that were brought from the Lords Temple in Ierusalem, and the King, his Nobles wives and concubines did quaffe therein.

V. 4.

And as they were thus drinking and

their neareſt friends be profane, as well as themſelves, *Ier:* 44.19.

4. *v. D.* The Lord cannot indure Idolls in his worſhipp, *Iſay* 42.8.

D. Even graceleſſe men have made conſcience of thankſgiving at meales, *Pſal:* 22.29.

D. The gods of the Gentiles are no better than the matter they are made off, 1 *Cor:* 10.19.

5. *v. D.* Gods judgements ſurprize ſinners in the height of their Iollity, *Mat:* 24.38.

D. A ſmall thing may deepely afflict us if ſent of God, *Exod:* 8.24,28.

D. Gods judgements are ſpecially to be obſerved, *Micha* 6.9.

D. Tis juſt with God to puniſh ſinne in the very place of our ſinne, 1 *King:* 21.19.

D. The Lords rods ſhall bee ſure to light where hee wills them, *Ier:* 30.23.

6. *v.* This King wee may thinke to be a jolly fellow, and of a brave ſpirit, and ſets ſo light by the Perſian forces at his dores, & yet we ſee the edge of his bravery is taken off.

& extolling their Idolls of gold, ſilver, wood, and ſtone.

5. V.

In the midſt of their Iollity there appeared certaine fingers of a mans hand writing upon the plaiſtered walls of the royall pallace, ſo neare the candleſticke, that the King might eaſily obſerve both the hand and the writing.

6. V

Wherat the King was ſo aſtoniſhed, that his colour became wanne and pale: and with diſquiet of his conſcience within, his joynts were out of joynt, and his knees knocked together.

D.

D. The brave ſpirits of the world are ſoone daunted with Gods ſtroke, *Rev.*6.16.

D. Worldly joy is ſuddenly ſhaken with afflictions, *Iob* 8.13,14.

D. A guilty conſcience awaking, is full of terror, *Mat.*27.3,4,5.

D. A guilty conſcience is quiet onely till wakened by afflictions, *Gen.*42.21.

D. The woundes of an accuſing conſcience peirce the members of the body, *Pro.*17.22.

7. *v.* The King in this diſquiet, might have found a better refuge, *Daniel* was well knowne in the Kingdome, and the fame of his workes, yet here's none mindes the King of his helpe.

First, ſuch drinking companions are unfit comforters, and deſpiſers of Gods ordinance, ſo that they are to ſeeke.

Secondly, the glory of God ſhines forth more eſpecially, after that upon experience, all other refuges faile, as before, *c.* 4. *v.* 8.

D. Worldly men weake comforters of afflicted conſciences, *Pſal.*49.7,8.

D. A troubled heart will give any thing for releaſe, *Gen.*4.17.

D. Well deſerving ſubjects are worthy of great reſpect, *Eſt.* 10.23.

8. *v.*

7. v.

And in this diſquiet, the King haſtily required of the Stargazers, Diviners, and Soothſayers, promiſing that hee that ſhould reade this writing and alſo interpret the ſame, ſhal be clothed with royall purple, and be allowed to weare a gold chaine about his neck, and ſhal be the third ruler in the Kingdome.

8.

8. *v.* The Sages of Babylon could not reade nor interpret the writing. For first, it was written in Hebrew, the mysteries of which tongue, in the manner of writing, and pronouncing, was knowne onely to the Iewes: Forrainers that learned it were nothing so expert as the Natives, especially now in the Iewes debasement, and the distaste of their religion.

8. v. *Now the Sages of Babilon assaied, but could not read nor interpret the writing.*

Secondly, they were especially pusled with the sence, as in 15. for if they had not read it at least imperfectly, they could not have bin said to have failed in the interpretation, which is specially charged upon them: so that I take it, they seeing they could not make any such composure of the letters and sillables, as might satisfie their mindes in the sence to be made of them, concluded they knew not the writing, which was their faireſt plea. Now for the sence they were wholly to seeke therein, for that first, they were ignorant of an vnity in the Deity, their plurallity of gods could not fitly be called a Numberer, *he hath numbered.*

Secondly, they did not acknowledge any such particular providenc, as that actions were weighed as in a ballance, their Deities had other businesse, were mindlesse of particular events, as in 2. 11.

Thirdly, they knew not the curse of *Chams* family, which *Nimrod* their founder also furthered, by raising himselfe by tyrannies, and hunting after Kingdoms: the which judgement on *Chams* house, the

the other sonnes of *Noah* must bring upon him: now *Madai* was of *Iaphet*, and *Elam* of *Sem*. *Chams* family was numbred and devided to *Madai*, and *Paras*, whose names are secretly couched in the words, measuring and division: but (alas blinde moales) these divine misteries were too high for their reach.

Fourthly, they could not determine whom it was that must be devided: as for themselves they were so infatuate with deepe security, that they could not once thinke themselves intended; their Citty so strong with the river Euphrates, and Triple walls, with victuall for twenty yeares was impregnable, so that *Cyrus* invasion was but a derision.

D. The inquiry of Sorcerers is worthy ill successe, 2 *King:* 1.3,4.

D. The misteries of the word are not knowne by strangers to God, *Mat:* 1.24.

9. *v. D.* To lye under trouble of mind is very troublesome, *Prov.* 18.14.

D. Partakers in sinne shall share of the Lords terrors, *Iude* 7.

9. *v.* This Queene may seeme to bee the Queene mother, one *Nicotris*, whom histories record to have beene famous farre and neere, which is very likely.

First, his owne wives were present at the feast and at the writing,

9. v.

Wherewith the King was much disquieted, and his colour grew pale and wan, yea his Nobles themselues were much amazed at it.

10. v.

The fame of which stir, caused the

ting, *v.* 3. whereas this Queene was absent, comming onely by occasion of their stir.

Secondly, shee remembreth so exactly things done in *Nebuchadnezzars* dayes, that it shewes shee was well in yeares.

Lastly, her exemption from the feast, shewes her owne neglect of such things, and others neglect of her age.

D. Women have proved sometimes more prompt for counsell than men, *Iudg:* 13.23.

D. Kings disquiet, causes a tumultuous estate of things, *Mat:* 2. 3.

D. Abillity to speake well is a comely ornament in a woman, *Pro:* 31.26.

D. The Kings life is ever specially to be desired of good subjects, 2, *Sam:* 18.3.

D. Trouble of minde is removed onely by wholesome counsell, *Pro:* 16.24.

11. *v.* *D.* Good counsell must bee as well of things possible as profitable, 2 *King:* 5.3.

D. The holy Prophets were indued with the Spirit of God, 2 *Pet:* 1.19.

the old Queene-mother to come into the banquet house, and speake before the King and his Lords; O King I wish thee all happines; chere up thy heart in this disquiet:

11. v.

There is a man in thy dominions of rare and Diuine gifts, who in thy Grandfathers dayes made proofe of most cleare knowledge and understandinge, more like the wisdome of the Gods than men: for which cause thy Grandfather preferred him ouer the wise men of Babilon

12. V.

And forasmuch as he

D. The wiser Gentiles acknowledged such a Deity as was most holy, *Act:* 17.23.

Nebuchadnezzar is called the father, when he was his grandfather, as *Ier:* 27.7. it being usuall with the Iewes to call a progenitor father. In which speech he doubles the person, to fasten a reproofe on him, for neglect of *Daniel*, who was thus highly honoured of his grandfather.

12. *v. D.* Very excellent is the grace of the Spirit in godly hearts, *Col:* 1.29.

D. The hardest doubtes are easie by such as are guided by the Spirit of the Lord, *2Sam:* 14.17.

D. The Lord will finde strangers to credit the power of his ordinances, *Iohn* 9.33.

13. *v. D.* Graceless men neglect Gods ordinance till wrought to it by friends, 2 *King:* 5.13.

This wretched man not withstanding that face of relenting, the terrors of the Lord brought him to; yet speakes thus disgracefully to, and of *Daniel*, whom he terms but a base captive, though his olde mother had remembred him of *he shewed much depth of wisdome and knowledge in the interpretation of dreames, as his divine name* Beltesha z zar *declares, I aduise thee to send for* Daniel *and I dare assure thee of the interpretation.*

13. v. *Wherupon* Daniel *being brought into the presence, the King spake thus, Art thou that* Daniel *whō my grandfather the King brought hither amongst the rest of the captives of Iudah?*

14. v. *I am informed of thy many and rare endowments by*

of another both office and name; but alas, hee was the olde man still.

D. Terrors of conſcience doe not better wicked men, *Iſay* 51. 20.

D. Tis a note of a wicked man to inſult over the afflicted, *Pſal.* 38. 12.

14. *v.* *Belſhazzar* could not be wholly ignorant of *Daniel*, ſeeing hee underſtood punctually, the dreames, honors, and troubles of his grandfather, as he did, 22. and yet we ſee what a ſtranger he ſeemes to the cauſe, as if he had never heard therof before.

D. The men of the world make it very ſtrange, unwilling to take notice of the godly and their vertues, 1 *Sam:* 25. 10, 11.

The King here tumbles out a commendation of *Daniels* worth, but in no other words than the olde Queene had uſed before.

D. Wicked men ſpeake of good things by rote and heareſay, 1 *Ioh:* 4. 5.

15. *v.* *D.* The wicked ſeeke the Lord only when other helps faile, *Iſa:* 26. 15.

D. wicked men are ſenſeleſſe of their ſinne, and Gods Iudgements of Infatuation, *Eph:* 4. 18. 19.

16. *v.* *D.* Wicked men mine more, reſolution of doubts than reformation of life, *Ezek:* 33. 30, 31, 32.

by the holy Gods, and of thy cleare knowledge and exceedinge meaſure of wiſdome.

15. v.

I have inquired already of the wiſe men of Babylon, *and they are neither able to reade the writing, nor interpret the ſenſe.*

16 v.

D. Wicked men deeme of the Godly as themselves, that they are all for reward, *Act.* 8.18.

Daniel refuses, his rewardes though he accepted of his grandfathers: For that,

First, he had revealed himselfe an ennemy to God, and his religion, which his Father or Grand Father had not done; for though he seased on the vessels, yet locked them up in the treasory as religious Reliques, converting them to a civill or profane use.

Secondly, hee was well aware these honors would nothing advantage the Church, or the cause thereof.

Thirdly, it concerned a Prophet so holy, and so grave to expresse freedome of Spirit, and resolution before such a beastly liver, to whom (so vile are his manners) he will not be beholding, being a man of a most abject and base disposition.

D. A contempt of earthly things is very requisite in the Ministers of the Lord, *Tit.* 1.7.

D. The Lords Ministers must carry in them a retired majesty toward the persons of wicked men

16. v.

But having heard of thy experience in resolving hard dreams and doubtes, I desire thee to reade, and interpret the writing, in recompēce whereof, thou shalt bee clothed with royall purple and bee allowed to weare a golden chaine, and be promoted to bee the third ruler in the Empire.

27. v.

Whereto Daniel *returnes answer, before ever he straied a step out of the Kings presence; As for thy rewards, reserve them for thy selfe to bestow on some other, yet will*

men, 2 *King:* 3.14.

D. The worke of the Lord must bee done faithfully, even where no reward of our service can be exspected, 2 *Cor:* 11.7.8.

D. Gods message must not be withheld, though the persons to whom tis sent bee unworthy a Sermon, 2 *Thes:* 3.15.

18. *v. Daniel* repeates to his King the patterne of his Grand-Father, for that as he was made a spectacle to all the living, so in particular to the trees of the forest, Rulers of the world, that they should learne not to exalt themselves, *Ezek.* 31.14. against which example this *Belshazzer* was the first that sinned.

I not faile to read the writing, and explaine the meaning thereof.

18.v.

Call to minde O King the bounty of the most high God, to Nebuchadnezzar *thy Grand-Father, whom hee exalted over the monarchy of the world, with exceeding great honor, and glory there with.*

D. Such as will not make use of their forefathers plagus, shall have them brought home to themselves, *Exo:* 34.7.

D. The more bountifull the Lord hath bin to any, the more hainous their rebellion, 1 *King:* 14.7.8.

D. Kings must minde this truth, that they receive their dominions of the Lord, *c.* 4.25,26.32.

19. *v. D.* All reverence is due to them that beare the person of Gods majesty, 1 *Pet:* 2.13.

19.v.

By reason whereof all nations trebled

D. The authority that Tyrants use even in their cruelties is the

Lords, *Iohn:* 19.11.

The power the King exercised, was good, and of God, though abused unto tiranny: that the King did kill, and save; honor and dishonor, without controll: it was by vertue of that authority hee received from God: but whether hee did well or no in making his will, and not equity, his rule, it was besides the scope of the holy Prophet to dispute that question.

20. *v. D.* Pride is the lifting up of the heart without, and against God, *Hab:* 4.2.

D. Pride is a note of a hard heart: *Ier:* 13.15.

D. Sinnes of obstinacy are forerunners of some immediate stroake of God, *Isa:* 14.5.

D. Sinnes done with an high hand, disinherite men of all they have, 1 *Sa.* 15.23.

21. *v.* This banishment of *Nebuchadnezzar* was familiarly knowne in Chaldea, certaine ages after, yet we see all histories silent in it.

D. Very memorable things may want the record of history, *Heb:* 7.3.

So

bled, and feared his majesty; whom he pleased hee put to death, and whō he saved he saued a live; whō hee pleased he preferred to honor, and office, without controll.

20. V.

But when through pride, & obstinacy of heart hee exalted himselfe against the Lord, he was deposed from his kingdome, and all his honor taken from him.

21. V.

Yea hee was driven from the society of men, & beecame a very beast in manners, and lived in the wildernesse with wilde

So that wee may hereby observe how vainely the Papists do crowe againgst us, challenging our religion as novelty, and unsound, for that (as they say) wee can not produce a Catalogue of visible professors in every age: wherein however our Divines have satisfied their clamors, by a Catalogue of divers in every age; yet is their demand herein most unreasonable.

wilde asses, eating grasse as an oxe, and he thus indured wet and colde, untill hee was brought to confesse that the most high God overruleth the kingdomes of the world, disposing of them as pleaseth himselfe onely.

For first, the order of dispute is hereby inverted, the truth of Religin once proved, the antiquity will not bee gainsayed, both sides agreeing, the true faith to be most ancient.

Secondly, this Testimony is meerely humane, and therefore inconsequent in a divinity dispute, the consent of all history is no sufficient foundation of Christian faith, the conscience will not stoup so low, but still remaines in suspence, untill it meete divine evidence.

Thirdly, histories are partiall, sideing in some faction which they extoll, or admiring some person of eminent quallity, in respect of dependance, and so the truth rests still in question to the conscience jealous of impostures.

Fourthly, Histories consent not in many materiall points, so that as *Egypts* reeds, they wound the hand, and shake the shoulder, but stay not the doubtfull heart, so that this their claime is ridiculous, and vaine, of men put to their shifts, as silly

beasts that leave the plaine, and fly to the roughe, the better to hide, and secure their owne weakneſſe.

Object. But here you'l object, they uſe the ſame weapon in defence of their faith: They produce a Catalogue indeed of divers eminent profeſſors, for the firſt 400, or 600 yeeres; to whom wee lay claime, and that by a better right: for theirs they were, the controverted points of whoſe faith they held, and maintained; now the controverted points of their faith they never heard of; whereof I will name ſome unheard of anciently.

That the Eutharist may be celebrated without Communicants.

That the Cup is to be denied the Laity:

That publicke ſervice may be in an unknowne tongue:

That lay-folke may not reade the Scriptures:

That Images of the Trinity may be made:

That Images of creatures may bee worſhipped with ſervice:

That people may pray well, not underſtanding their prayer:

That the Virgin *Mary* is Queene of heaven:

That the Virgin *Mary* was without originall ſinne:

That Saints have charge over Countries or Trades:

That Supererogate workes may be diſtributed to others:

That the Pope hath diſpoſition of Kingdomes:

That he can diſpence with ſubjects oathes of fidelity:

That

That he may dispence with marriage of kinsmen:

That he can pardon sinnes a thousand yeares to come:

That hee may consecrate Altars for pardons to a thousand yeares:

That he can determine infallably, the sence of the Scriptures:

That he erres not in determining contrary to other Popes:

That he can dispence with single life of married persons without consent:

That the host is to be adored with worship.

Now in case their professors for the first sixe hundred yeares, reckoned in their Catalogue, can be proved to hold these their Tenets controverted, they have wonne the day; but none of these was then hatched.

22. *v. D.* Wicked children inherit their fathers sinnes as well as their lands, *Ier.* 44.9,10.

D. Children are to bee humbled for their fathers sinnes and judgements, *Ier:* 14.20.

D. Wicked men make little use of their knowledge, 1 *Cor:* 8. 1.

23. v. *D.* The abuse of holy things is an injury which the Lord takes as done to himselfe, *Mal:* 1.7,12.

D. Such as sinne by a deputy, shall

22. v.

All which things O King thou well knewest, and yet hast no care to humble thy selfe before the Lord.

23. v.

But hast exalted the

shall not smart by a deputy, 2 *Sam:* 12.9,10.

D. Strangers from Gods covenant are not to intermeddle with holy thinges, Exod: 12.48.

D. Idolaters are devote in their Idolatries, 1 *King:* 18.26. 28.

D. The making of Images of the Deity, is an heathenish sinne, *Rom:* 1.23.

D. The worshiping of things senceles of it, is a senceleſse thing, *Isay* 44.19.

D. Our life and breath is in the hands of the Lord, *Act.* 17. 28.

D. All our wayes are in the disposition of the Lord, *Pro:* 16. 32.

24. *v. D.* The Lord taketh his fitteſt opportunity of judgement, 9.14.

D. The Lord then onely puts forth his power, and providence when it may easily bee observed to be his hand onely, *Act:* 12.10.

D. Such instruments as are set on worke by God are ever effectuall, *Ier:* 30.24.

25. *v.* The numbring is twice mentioned, shewing certainty and sud-

thy selfe against the Lord: in abusing the vessells dedicated to his worship, in his dwelling place the Temple; thou, thy wives, & Nobles, quaffing in them, yea thou hast honored Idoll gods, which (so foolish is thy heart) have no power of sence or motion; but the glory of the Lord, who gives thee life and governes all thy wayes, hast thou not glorified.

24. V.

For which cause hee sent this part of a hand which wrote this writing.

25. V.

The writing is, be

suddenneſſe.

D. The Lords threats are moſt ſure and certaine, *Gen.*41.32.

D. The Lord doth in few words couch the deepeſt miſteries, *Heb:*12.27.

26. *v.* In this forepart of this yeare, *Daniel* had another viſion, wherein the Lord was ſtiled the wonderfull numberer: ſo that *Daniel* well knew who it was, that had numbred the terme of Babells tyranny, 8.1,13.

D. The Prophets of the Lord doe give much light one to the interpretation of another: as the foure mettalls to the foure beaſts.

D. The Lord keepes an exact account of the determined ſeaſons, *Act.*15.18.

D. The Lord in due time will cut ſhort the tyrannies of the wicked, *Iſay* 7.7.

27. *v.* This ballancing is by alluſion to Merchants, who uſe to receive their mony by weight, refuſing that which was refuſe & droſſy ſtuffe, or otherwiſe too light.

D. Gods providence is an even ballance, weighs the worth of

he hath numbred, he hath numbred, he hath weighed, he hath devided.

26. V.

The interpretation follows, God hath numbred the yeares of the Empire hitherto, but now hath finiſhed the terme.

27. V.

He hath weighed thy Empire to ſee wherein it might bee uſefull hereafter, and it is found ſo unworthy and light, it's profitable for nothing.

28. V.

He hath devided the Empire from thee & thy heires, and

of all, whether States or persons, *Isay* 37.28.

D. A wicked State or person the Lord rejects as refuse silver, *Ier:* 6.30.

28. *v. Chams* posterity felt his fathers curse, in & after the daies of *Iosuah*; and now the last and greatest of his posterity, *Nimrod* in his Babylonians feeles Gods hand by *Sems* and *Iaphets* posterity: The Lords delayes are no breach of bond.

D. Gods curse will first or last eate out a wicked stocke, *Iob* 18. 17,19.

29. *v. D.* Honours should rather be thrust upon us, than sought for by us, *Pro:* 25.27.

D. Wicked men flourish over an hellish conscience with a bold face, *Ier:* 43.2.

D. Even graceless men make conscience of their promise.

30. *v.* In that very night the Citty was surprized, for *Cyrus* had hewed a way under the river and walls of the City, and so seased upon them in the evening of their festivities.

D. The Lord is very punctuall in observing the accomplishment

& unto the Medes and Persians.

29. v.

And upon Belshazzars *commandement, the Courtiers adorned* Daniel *with royall purple, and put a golden chain about his neck, & made proclamation, that* Daniel *should be the third ruler in the Kingdome.*

30. v.

And accordingly in the selfesame night, was Belshazzar *the King surprised & slain.*

31. v.

And Darius *the Mede tooke to himselfe the Empire*

ment of his owne word, *Exod.* 12.41,42.

D. Such as beleeve not the Lords threats, ſhall feele them to their ſmart, *Luk*: 13.5.

Empire of Chaldea, being now threeſcore and two yeares of age.

31. *v. Darius* age is here recorded to be threeſcore and two yeares, wherin the eſpeciall care of the Lord over his Church appeares: ſeventy yeares ſince, the good figgs were carried into captivity, and before they had ſtayed there the ſeventh part of their ſeventy, their deliverer is borne, ſo that the tedioufneſſe of their captivity migh tbe eaſed by this meditation.

D. In the greateſt afflictions of the Church, the Lord thinkes thoughts of her recovery and peace, 2 *Sam.* 14.14.

CAP. 5

CAP. 6.

THis *Darius* was otherwise called *Cyaxares* the last King of the Medes, who before these warrs adopted *Cyrus* to bee heire to his kingdome, being sonne to his neece; so that *Cyrus* warred under him, and was content both his old uncle should beare the name, both of the victory and Empire, as in 9.1. however he himselfe was colleague in the office of the Emperour, as appeares: for that *Cyrus* in this selfe same yeare, yea and before this, sends forth an edict for the Iews returne, the neglect whereof occasioned this perilous decree in the just Iudgment of God, as also that of *Haman* under *Darius Histaspis* for the Iews captivity, was confined to *Nebuchadnezzar*, his sonne *Evilmerodach*, and *Belshazzer* his sonnes sonne: so that *Cyrus* decree for the returne, must needs follow immediatly upon *Belshazzers* death, or els their promise fall to the ground; the which association hath beene familiar with the Gentiles

1.V.

The which Darius preferred a hundred and twẽty of his Nobles over the affaires of the whole Empire.

This Chapter setteth forth the comfortable condition of the Iews, in and immediately upon their returne from the Captivity by *Darius* decree, where-

- Occasion
  - Remote envy in it
    - *Daniels* cause; preferment: by *Darius* 1. In rule of Empire, in which: order 3. cheife; power to account; intent, avoydance of damage 2.
    - *Daniels* cause; esteeme with the King: motive his parts; degree, over whole 3.
    - effect a decree in which: consultation to accuse *Daniel* in affaires of Kingdome: Inquiry for time: accusing; persons: accused
    - affaires of Kingdome: successe ill, no: found by them
    - unfaithfulnes: acted by him
    - whose religion in it: their motive
    - its bond the law 5.
    - petition whereof: preface: person: saluting; saluted
    - salutation of peace 6.
    - tendry for: ground inducing: consent of nobles; Royalty
    - forme of law for; penalty 7.
    - matter, a ratification of the law: by seale
    - according to imperiall lawes 8.
    - grant by the King 9.
    - Transgression by *Daniel* in time: affiance, opening window
    - place: humiliation, kneeles
    - ceremonies of action whereof: instancy
    - parts being: prayer to: God
    - frequency 10. praise of
  - punishment whereof: accusation in which: information: by personall inquiry; of *Daniels* zeale 11.
  - expedition for: ground the decree: proposed by them; assented by King 12.
  - allegation of: Person base: of King
  - action of: omission: of decree
  - comission, frequent, 13.
  - disputation by: King with affection: in selfe
  - to *Daniel*
  - against them 14.
  - the Princes whose convention
  - argumentation 15.
  - execution in: concession: to them
  - against him: by conscience of faithfulnesse
  - consolation of *Daniels*: will of God to deliver, 16.
  - confirmation by: stopping: seales, whose
  - sealing the: reason why 17.
- next a miracle
  - hoped with: sorrow in: meate
  - abstinence: musique
  - desire: lively; sleepe 18.
  - laborious 19.
  - inquired wherein: passion wherewith: faithfulnesse
  - question of Gods: power 20.
  - related, whereof: particulars of: *Daniels* gratulation 21.
  - causes of *Daniels* safety: efficient
  - instrumentall
  - formall
  - impulsive: before God
  - innocency: toward King 22.
  - issue: to him delivered: with joy
  - by command
  - in safety for: degree,
  - reason, faith 23.
  - against accusers: exposed to the lyons: by the King
  - with their families
  - devoured: suddenly
  - violently 24.
- Action where
  - Exordium in: person saluting
  - person saluted
  - salutation of peace 25.
  - forme whereof: duty feare, with: Subiect, all kingdomes
  - Obiect *Daniels* God.
  - Reason drawne from God his: nature described to be: immortall
  - most true
  - soveraigne 26.
  - issue prosperous to *Daniels*: person graced
  - cause of Church solicited by him 28.
  - workes miraculous: generall: providence 27.
  - speciall

BRJCB

adopte
kingd
neece;
him;
beare
in 9.1
office
this se
an edi
occasi
of Go
spis fo
chadn
his so
turne,
zers c
the w

Gentils, and not ſtrange amongſt the Iews, *Iehoſaphat* and *Vzziah* both aſſociating their ſonnes into kingly dignity equally with themſelves.

D. Sonnes muſt not croſſe their parents in the diſpoſing of their eſtates, *Luk*: 15.22.

D. Subordination of officers is requiſite in a well governed eſtate, *Exo*: 18.18.21.

2. *v.* No thing of greater moment can befall in the government of the world than the ruine and riſe of monarchies, yet even herin the Lord is tenderly mindfull of his Church, *Daniel* is againe gracious in the Court, and preferred in office above any of the Church her enemies.

D. In the greateſt alterations the Lord provides for the ſafety of the Church, *c.*12.1.

D. The greateſt eſtates ſoone ſuffer damage by ill husbandry, *Exod*: 4.22.

3. *v.* *D.* The grave, wiſe, and holy Councellors of ſtate, are to be preferred, 2 *King*: 4.2. to 6.

It was not the Kings purpoſe to make *Daniel* a deputy King, but to commit to him onely the overſight of the preſidents, the kingdome was diſpoſed already, and could not bee recalled from *Cyrus*.

4. *v.*

2. V.

Over whom he placed three Preſidents, to whom the Nobles were to render an account, that ſo the Emperor might not bee endamaged, amongſt whom Daniel *was principall.*

3. V.

The cauſe of which preferment was Daniels *excellent gifts, wherewith the King was ſo affected, that hee purpoſed to cōmit the governement of the whole Empire to his overſight.*

4. *v.* The men of the world doe envy, the godly ſhould thrive by them, *Exo:* 19.10.

D. Tis a note of the wicked one, to waite for the halting of the godly, *Pſal:* 38.16.17.

D. Chriſtians are to ſhew all faithfulneſſe in office, 1 *Sam:* 12. 3,4.5.

D. A blameleſſe cariage diſappoints the malice of evill men, 1 *Pet:* 3.16.

5. *v. D.* Nothing but miſcheife will ſtop the mouth of malice, *Iob:* 2.24.

The men can not vouchſafe *Daniel* a good word, all his honours, and virtues are omitted, and he ſtiled, this *Daniel.*

D. Envy will deface the virtues of the moſt harmeles livers, *Iob:* 8.48.

The maine exception of the wicked againſt the godly, is in point of religion, *Eſt:* 3.8.

Twas well knowne, the Iewes had liberty of religion, by the Emperiall laws, as well as any others, alſo it was famous in the Court, by the preſervatiõ of the three worthies by a miraculous providence: beſides, ſhould they pre-

ſight.

4. V.

The which honor did ſo gall the Nobles, and Preſidents, that they conſulted how they might enſnare him in the affaires of the Empire, but could not, in as much as hee was very faithfull, and without the leaſt blemiſh.

5. V.

Whereupon they concluded, twas in vaine to attempt any thing againſt this Daniel, *unles they could haply picke an occaſion of complaint in matter of his religion to God ward: ſo then theſe Preſidents and Nobles, with one con-*

prevaile against *Daniel*, yet they could not; but imagine that the King would have thē in mind for circumventing him, and betraying his so worthy, and so beloved states-man *Daniel*, yet nothing will back them.

consent, resorted to the Emperour, to whom they spak thus, O King wee wish the all happinesse.

D. Malice is unrestlesse, and will not be backed in working mischeife, *Psa:* 36.4.

D. Vnity may be as well in iniquity as equity: *Pro.* 1.11.14.

D. Flattery gives the first onset in the worke of iniquity, *Act:* 24.2.3.

7. *v. Daniel* was one of the Presidents that never consented to this decree.

7. v.

Whereas the Presidents, Rulers, & Captaines, with in thy Dominions, have consulted to enact an unviolable law, for the honor of the King that in case any shall dare to pray either to God, or man for thirty dayes space, save to thee, shall for his presumption be cast immediatly into the Lyons den.

D. Tis heard for malice to keep within compasse of truth, *Psal:* 5. 2.3.

D. Vniversality is no note of sincerity, 1 *Ioh:* 5. 19.

This motion seemed very plausible to the King, first hereby he might try the affection of his people, subdued but the other day.

Secondly, hereby he should naturalize, those new dominions into the manners and custome of the Meedes and Persians, who used to ascribe Divine honors to their Kings.

Thirdly, hereby *Darius* name [*den.*
would grow famous, for the report of this reverence done by the Nobles, must needs insinuate, that the King was of worthy desert, for which cause they, and all men beside stood ingaged to do him this honor, the which proiect did greatly delight the old Dotardes proud humour, who lamented and feared nothing more, than the virtue and valour of *Cyrus*, the applause whereof he could not endure.

D. Wicked men are carefull to make sure their attempts against the Church, *Est.* 3.12.

This decree was very injust, being injurious to the true God: whose worship was to be omitted for thirty dayes, wherein might bee foure or five Sabboaths, besides the daily sacrifices, and private prayers: injurious to their owne gods whom they acknowledging for true deities, did yet rob of all honor and worship for thirty dayes, which worship however undue to such vanities, yet their arguments houlds against them: Injurious to the King, whom they not onely fed in his vaine glorious humors, but also over-wrought by subtilty to play the Tyrant, against his loyall and true harted *Daniel.*

Injurious to King *Cyrus*, whom they disrobed of all kingly dignities, and the accesse of petitioners for a whole moneth, wherein many changes might have befallen, and wherein the silence of his officers might have damnified him much: Injurious to the Iewes, whom hee either deprived of Gods publique ordinances, or els exposed to the hazard

of

of their lives. Laſtly injurious to the offenders, in reſpect of the exceſſive rigour for a cauſe ſo trivial, as the humour of a proud King.

D. Wicked men make no care of temporizing in Religion, *Ier:* 41.6.

D. Malice is blind, and will not ſticke to harme it ſelfe to doe others a miſchiefe, *Exo:* 10.7.

D. Perſecutors of the godly will proceed to outrage againſt God, 1 *Tim:* 1.13.

D. Injuſtice is uſually up held by cruelty and Rigor, *c*,.3.6.

8.*v.* The enacting of lawes is an act of a King jointly with the ſtates of his kingdome, *Heſt:* 1.13

D. Amongſt the Gentiles the Emperiall lawes did binde their Kings, as in 15. verſe.

The lawes of the Medes, and Perſians were unalterable, not onely by the King; but by the joint conſent of Kings and Nobles; or by the enactors of them, for that they worſhipped truth for a Goddeſſe, to whom inconſtancy, and change ſeemed odious, which being one is ever the ſame like it ſelf. In which when they were ſtraited, they had learned after a vow to make inquiry: and uſed one of theſe two evaſions to helpe themſelves under a hard law: they ſometime uſed to inhibite, and ſtay the execution, untill a ſecond command upon further deliberatiō, ſhould put life to the former decree. *Cyrus* made a decree

8. v.

May it pleaſe thy Highneſſe to confirme therfore, and ſeale this writing which wee have compoſed, that it may be inviolable as the other lawes of the Medes and Perſians.

for the returne of the Iewes, and reedifying that Citty, and Temple *Ez:* 6.3. which yet was ſtaied by a counter-mande, and the Temples building deferred, for three Emperous dayes, *Cambiſes, Daryus Hiſtaſpis, Xerxes, Ezr:*4.5.21.

Againe they had another device, to make a contrary decree, whereby the favourers of the former were affronted, and the greived parties releived. Thus *Haman* cauſed an immutable decree, for the cutting off of the Iewes, which the King could not reverſe at *Heſters* ſolicitations, onely makes a contrary decree, enabling the Iewes to ſtand for their lives, and revenge the quarrels of their perſecutors, *Heſt:*8.5.11.

9. *v. D.* Vaine glorious men wil ſticke at nothing that furthers their ambition, *Act:*12.22.

D. Haſty decrees are uſually, as hurtfull, as haſty, *Ioſ:*9.14,15.

10. *v. D.* Godly zeale is rather whetted on by the oppoſition of ill times, 2 *Sam:* 6.21,22.

D. Private prayer is to be performed in a private place, *Mat:* 6.6.

Daniel opens his caſement toward Ieruſalem, and will not omit that circumſtance, no not in this imminent perril of life: for that.

First, the promiſe of audience made to *Salomon* at the dedication of

9. V.

Whoſe flatteries ſo wrought upon the Emperor Darius *that hee ſealed, and confirmed their decree.*

10. V.

Which when Daniel *perceived, he departed forthwith from Court, to his owne houſe, and vp to his cloſet hee haſtens.*

of the Temple, required this ceremony as an effect of faith, 1 *King:* 8.43.

Secondly, the Temple did shaddow forth the body of our Lord the mediator, in whom only prayers, and services are acceptable with the father, which holy men respected in looking towards the Temple, *Psal:* 5.7.

stens, where opening his casement towards the Temple of Ierusalem, thrice a day, as before, hee praied to and praised the Lord his God.

Thirdly, he was now a petitioner for Ierusalem whose enlargment being now in hand, his thoughts were taken up with her prosperity, for whom hee was now a petitioner, directing eye and heart together.

D. The godly are to direct their prayers upon the warrant of some promise, 2 *Sam:* 7.27.

D. Kneeling is a gesture of reverence very requisite in prayer, *Eph:* 3.14.

D. An acceptable prayer is to bee directed in a mediator, 1 *Pet:* 2.5.

It was *Daniels* constant course to pray thrice a day, at morning, noone, and night, having then vacancy from his calling.

D. Tis an holy practise to sanctify our callings by frequent prayer, 1 *Tim:* 4.5.

Christians are to make vse of the fittest time for prayer in respect of the affaires of their callings, *Psal:* 55.17.

D. Petition, and thanksgiving are to be joynt in the action of prayer, 1 *Thes:* 1.3.

D. A constant course is to be observed in the

duty of prayer, *Iob*:27.10.

D. Danger of life should not diminish the zeale of godlinesse, *Rev*. 2.13.

11.*v*.*D*. Wicke men are watchfull to accomplish wicked purposes, *Luk*:22.6.

D. The Lord doth sometime yeeld the godly, to be betraied of the wicked, *Act*:7.57.

D. The performances of holy duties are ever spighted by the world, *Iob*:15.19.

12.*v*. *D*. Gods Saints are subject to accusation before Kings, *Luk*:21.12.

D. Inconsiderate actions can not be recalled at our pleasure, 2 *Sam*:21.1.2.

D. Ambitious men shall once find their flatterers doe but serve themselves, *Isa*:39.26.

D. Simple meaning men are easily beguiled by faire, and smooth speeches, 1 *King*: 2.13. to the 19.

13.*v*.*D*. Wicked men can not mention the godly without some disgrace, *Gen*:19.9.

D. Its a vile part to traduce the good workes of the godly, *Psa*.5.2.3.4.

They conceale the person to whom

11. V.

Wherein he was soone espied of his Accusers, who watching his house, found Daniel *in the act of prayer and supplication before the Lord.*

12. V.

Upon which occasion they hasted into the presence Chamber, urging the King with the decree saying, hast not thou O King decreed, that whosoever shall dare to aske any petition either of God or man, for thirty dayes save of thy highnesse, shall bee cast forth - with into the den of Lyons,

whom *Daniel* prayed, which might have holpen him very much.

D. Tis an evill office to omit such circumstances as may helpe the accused, 2 *Sam:*16.3.

14.*v.* *D.* Wicked men dislike not their sinnes till they feele the smart of them, *Act:*4.24.

D. A wicked man may lament his former follies, 1 *Sam:* 24.16. 17.

D. Tis a commendable part to releive the innocent under a hard law, 1 *Sam:*14,45.

Divers reasons may be rendred for *Daniels* deliverance.

First, he was the most profitable member, of more worth than all his accusers.

Secondly, reason is the life of law, and their wresting of their letter besides the intent is oppression.

Thirdly, besides this law being for the tryal of his subjects, rought not such as were loyal.

Fourthly, this decree was wrung from the King circumvented by their wilinesse.

Lastly, their accusation favored malice, sith they well knew *Lyons: whereto he answered, True, and that according to the Emperiall laws inviolable.*

13. V.

Vpon which they replied, Daniel *one of the captives of Iudah, despiseth thy authority, and the royall decree, and continues to make petitions thrice a day.*

14. V.

Which strake so cold to the Kings heart, that he was highly offended at his owne rashnesse, and earnestly contended with them all the day long to have Daniel *delivered.*

Daniel was a ſtrict obſerver of the Emperiall lawes as in 4. verſe.

Theſe or the like Arguments the King (no queſtion) uſed to diſſwad them, but all in vaine, malice is eaſier reſiſted then perſwaded.

D. No Reaſon will take place with ſuch as are ſet one miſcheife, *Amo:* 1.11.

15. *v* Theſe accuſers came all cluttering about the King, hopeing by their importunity to win the King to their purpoſe; for that, wiſe Rulers muſt gratifie their ſtates-men, in execution of laws, otherwiſe they open a dore to faction, and muting by their neglect: Alſo wiſe Rulers muſt yeeld much to tumultuous factions: which are more eaſily pacified with lenity, then overborne by authority or rigor: yea wiſe Rulers diſcerne, the emminence, and applauſe of any ſubject, is ever a coraſive to others well deſerving, cauſing emulations, ſidings: theſe rules of policy: both they, and the old experienced King well knew, which animates them in their malice, and diſhartens his reſiſtance.

15. v.

Where at theſe men cau throng, ing about the King, and urging him with the nature of the Emperiall lawes of the Meedes and perans which can never be altered.

D. Evill laws and cuſtomes have many favorers, many orators, *Mich:* 6.16.

Theſe men can not endure the violation of this law, it might have beene a dangerous Preſident of the Kings ſuperiority to lawes, when yet ſuch a Preſident might have ſaved their lives, who were after-

afterward censured inviolably to the Lyons den by the like rigor, *v.* 25.

Wicked men chuse rather to hazard their owne hurt than that any favour bee shewed to the poore Saints, *Iohn*: 19.14,15.

16. *v. D.* Tumultuous persons drive harmlesse rulers to do against equity, *Matth*: 27.24.

D. Tis commendable in rulers to incourage the innocent, *Rom*: 13.3.

D. He that knowes the least of God, knowes he is a rewarder of zeale, *Iob*: 1 9,10.

D. Those that serve God acceptably, serve God continually, *Act*: 26.7.

17. *v.* A great stone was rolled to the mouth of the cave, to prevent any privy packing with the keepers, for *Daniels* release, which they might feare, the King being so great a friend of his; but this came to passe by the disposition of the Lord: so that the glory of his miracle might appeare, all indirect meanes being prevented by them.

D. The wisdome of the world is very provident, and subtill, *Matth*: 27.62. to 66.

The rolling and sealing of the

O stone

16. v.

Who seeing nothing would stop their clamors, passed sentence one Daniel, *whom they forth-with haled, and cast into the Lyõs den, yet by the way the Emperour comforts him with these words, bee thou sure O* Daniel, *that thy God whõ thou worshippest with so much zeale, will surely deliver thee.*

16. v.

Which done, they rolled a stone to the mouth of the den, which for more

stone was no part of the decree, yet the King yeelds to their importunity.

D. Wicked men are driven against conscience by importunity, 2 *Sam:* 24.4.

D. Mens evill actions make way for Gods greater glory, *Ro:* 3.7.

18. *v. D.* This trouble of *Darius* arose partly from the love he bore *Daniel*, whom he had unwittingly betraied, wittingly condemned: Partly from the conscience of *Daniels* innocency, whom he out of a proud humor, and base feare had cast away.

And partly from sorrow for the losse of such a Councellor whom he had adjudged to die, from a malicious and rigorous decree.

D. Worldly sorrow will cause a man to forgoe his meate and mirth, 2 *Cor:* 7.10.

D. The Conscience of this Tiranny against *Daniel* well laid to heart, could not but daunt the stoutest spirits, *Rev:* 6.15.16.

D. Trouble of mind will deprive a man of all rest, and sleepe, *c.* 2.1.

19. *v. D.* Earnest love will make a man forward for the thing beloved, *Matth:* 28.7.

D. Hearty love will labor for the

more surety was sealed, with the signets both of the Emperour, and his Nobles.

18. v.

But the Emperour retired to his Pallace very sad, refusing his super, nor yet could he endure the Musitians to play as formerly, but passed the wholenight without the least winke of sleepe.

19. v.

And rising early in the morning

the enjoyment of the thing beloved, 1 *The.* 1.3.

20. *v.* This behaviour of the King shewes he was convinced of the power and truth of God, by what he had heard of the former miracles done for the preservation of his afflicted people; for which cause he is so confident, so hopefull.

D. The troubles of the godly are troublesome to their very persecutors, *Mat.* 27.54.

D. To bee a servant of the living God, is an argumēt of safety, 3.17.

D. The Lord ever lives to maintaine the cause of his Church, *Rev.* 1.18.

D. Vnbeleevers use to speake doubtingly of the truth and goodnesse of God: *c.* 3.15.

The Lyons so savage, and fell by nature, and so hunger-starved, makes the King question thus.

D. In great trials, carnal reason questions the sufficiency of Gods providence, *Psal.* 78.19.20.

21. *v. Daniel* uses that salutatiō which other their Nobles used to their Kings, which yet hee denied to *Nebuchadnezzar* and *Belshazzer.*

The Reason I take it was, first hee discerned their persons unworthy so much observance,

ning, hee hasted to see how it fared with Daniel *in the Lyons den.*

20. V.

Whereto approching, he called for Daniel *mournefully, Is thy God (O* Daniel, *servant of the living God) of power to save thee from the Lyons paw?*

21. V.

To whom Daniel *returned this answer, O King, I wish thee continuance of all happinesse.*

being persecutors of the Church, and blasphemers of the true God, so that it stood not with the gravity of the holy Prophet to be so open in complements with such haters of God: but *Darius* was a restorer of liberty, and a deliverer of the Church.

Secondly, this salutation was a forme of prayer.

D. The laudable customes of a kingdome are to be used by the godly, *Ios.* 10.22.

D. Favorers of the Church shall have the praiers of the faithfull, 2 *Tim.*: 1.16.18.

22. *v. D.* The holy Angels are imploied in the safety of the Godly, *Heb.*: 1.12.

D. The Lord will cause the savage beasts to pitty his servants *Iob*: 5.22,23.

D. The innocency of the godly is upon Record with God, *Mal.*: 3.16.

D. Such as desire a speciall providence must bee upright before God, 2 *Chro.*: 16.9.

D. An upright man wil walke inoffensively towards men, *Act.*: 24.16.

23. *v. D.* The preservation of the righteous, is a matter of great joy, *Exo.*: 15.1.

D. The Lords miraculous workes put courage into men fearefull, *Iudg.*: 6.37.

This deliverance was merely mira-

22. v.

The Lord my God hath sent one of his holy Angels, who hath closed the mouthes of the Lyons, so that they have done me no harme, for that he saw I was innocent to thee wards.

23. v.

Wherewith the King was exceedingly joyed, and caused Daniel *to be pulled out of the Lyons den, whom when they had*

veiwed

miraculous; For *Daniel* was an old man above 95 yeeres old; and though in his youth hee had bin as full of valour as *David* or *Benaiah*, or other the servants of God: Yet now aged, it had bin bootlesse to have striven: againe, the Lyons were many together in the same cave: as appeares by their devouring so many together in the same cave, and hunger-starved, 24.

Lastly, it is plaine the Lyons never made at him, their mouths were stopped, and nature so calmed, that they minded him not as a prey, rather used him as one of their yong ones.

D. The Lord will worke miracles rather than the godly bee forsaken, *Ion*: 2.10.

D. Faith is a safe tennure in case of imminent danger, *Exo*: 14.13.

veiwed, they foūd no hurt at all, so strong was his faith in the Lord his God.

24. v.

Also upon the Emperours command, the officers brought Daniels *accusers, and cast them, their wives, and children into the Lyons den, upon whom the hungry Lyons seased suddenly, and burst all their bones or ever they came to the bottom of the den.*

24. *v.* *D.* Tis just that false accusers should have their owne measure returned, *Deut*: 19.19.

This practise of the King was over much severity, to punish the wives and children, for the offendors their parents.

First, however their labour and service be theirs, and therefore wives and children were sold for slaves with the husband, yet their lives being Gods

Image, were not at their disposal.

Secondly, the Lord requires that every one shall die for his owne sinne, 2 *Chro:* 25. 34; whose judiciall lawes for the most part, were grounded on perpetuall equity. To this the example of *Hamans* 10 sonnes, *Est:* 9, 10, is objected; but they were of the seed of *Amalech*, and to be hated of Israel; besides, it appeares the Iews held them strictly to the Kings proclamation; mentioning such onely as sought the Iewes lives unjusty, so that they were in the conspiracy with their father. As for that of *Achan*, *Ios:* 6.24. objected also, it was a singular example, besides the law, done by especiall warrant from God, for the greater abhomination of the accursed thing. And so cannot bee drawne into example.

D. Vngodly men use to be in extreames, either too indulgent or too cruell, *Act:* 14.11.19.

D. Such as are voyd of the Lords protection, are open to all manner of danger, *Num:* 14.9.

25. *v. D.* Its the honour of Kings to publish lawes for the maintenance of religion, 2 *Chro:* 30.4.5.

But you will say, what need this proclamation, being *Nebuchadnezzar* had published the like in 3.19. But for answer.

First, those lawes were antiquated under new Kings, and new formes of government.

Secondly, besides that was in Babilon

25. v.

With which miracle the Emperour Darius *was so convinced that he sent proclamation: To all my people of what nation or language soever, I wish the encrease*

Babilon, this in Media; whither *Darius* had transported *Daniel*, as may seeme, it was the manner of the Persians, and not Babilonians, to rule by a hundred and twenty Presidents, over so many Provinces; also the Babilonian Nobles durst not have bin so bold with their new created Emperour, had these things bin done in Chaldea.

Lastly, history records, he was first caried into Media by *Darius*, and thence into Persia by *Cyrus*, whereto the word assentes, in setting forth his grace, first in *Darius* & after in *Cyrus* Court, wher he abode as a solicitor for the distresse of the Church, and therefore was ready to affront the Concellors hired against the returned Iewes, *Ezr:* 4, 5. with *Dan:* 10.3.

D. Amidst the changes of the world, the Lord is ready to succour his Church, *Isay* 54.10.

D. Good Rulers study especially the peace of the Commonwealth, 1 *Tim:*2.2.

26. *v.* *D.* All men in all Dominions do owe reverence to the mighty God, *Phil:*2.10.

D. Worship is to bee grounded on reasons of Divine equity, *Rom:*12.1.

D. The God of Israel is onely the true and everlasting God, *Ier:*10.10.

D. The Lord our God is stedfast and constant in goodnesse,

encrease of peace, and happinesse.

26. V.

I establish a royall decree, that in all the Nations of the whole Empire, all men feare and reverence the God of Daniel, *for that hee is the*

Iam. 1.17.

It appeares *Darius* was acquainted with *Nebuchadnezzars* dreames; abridging the first dreame concerning the Kingdome of God in this verse, and also the second dreame in the fourth, concerning the signes and wonders of the Lord in the next verse: so that it seemed *Daniel* had schooled him.

D. Where ever Gods Church doth sojourne, there the savour of his knowledge is dispersed, *Acts* 8.4.

27. *v.* This decree mentioning the Lords marvelous works as the reason of the decree is of speciall use, not onely to satisfie his people, sith hee did it not for the respect of any one, but upon waighty consideration of the worth of the God of the Iewes; Also the relation of his workes did serve for the like conviction of all his Dominions, with whom any of the Iewes couversing, might enjoy the liberties of their conscience or religion, without either contempt or controlle; thus mindefull was the Lord of their com-

true and everlasting God, and stedfast in all his promises: whose power and sovereainty is such, that can never be resisted, enduring throughout al generations.

27. V.

He is allsufficient to rescue and deliver whom he pleaseth, working great and strange wonders, both in heaven and on earth, as appeares by Daniels *deliverance from the Lyons.*

28. V.

Thus through the good grace of the Lord, Daniel *was gracious in the Court, during*

comfort.

D. The Lord delivereth when and whom he he pleaseth, 2 *Cor:* 1.10.

D. Wonderfull are the works of God, his enemies being judges, *Acts* 4.16.

D. The Lord will cause his enemies to confesse his glory, 4.2.

ring the reigne of this Emperour Darius, *also of* Cyrus *the Persian.*

28. *v. Daniels* prosperity till *Cyrus* dayes was formerly related in 1.21. and here is againe repeated during *Cyrus* reigne, and that for speciall reasons:

First, the Iewes returned, found a strong faction against them, of such as were Rulers in the parts joyning to Ierusalem, and therefore needed some Orator in the Emperours Court.

Secondly, againe there were diuers Iews yet remaining in the Provinces of Persia, over whom, God his providence was still watchfull, reserving them for better dayes, and therefore raised up divers Iewes to the favour of the Emperour, *Mordecai, Nehemiah, Ezra.*

Lastly, his grace in Court is onely recorded, during *Cyrus* reigne, for that hee was out of credit with *Cambises*, as 10.3. And from the third and last yeare of *Cyrus*, untill the time of *Nehemiah* under *Artaxerxes* long-hand, the state of the Iewes was very troublesome; *Mordecai* and *Hester* were very gracious with *Histaspis*, and tis like, bore some stroake with *Xerxes* his eldest sonne, but all could nothing

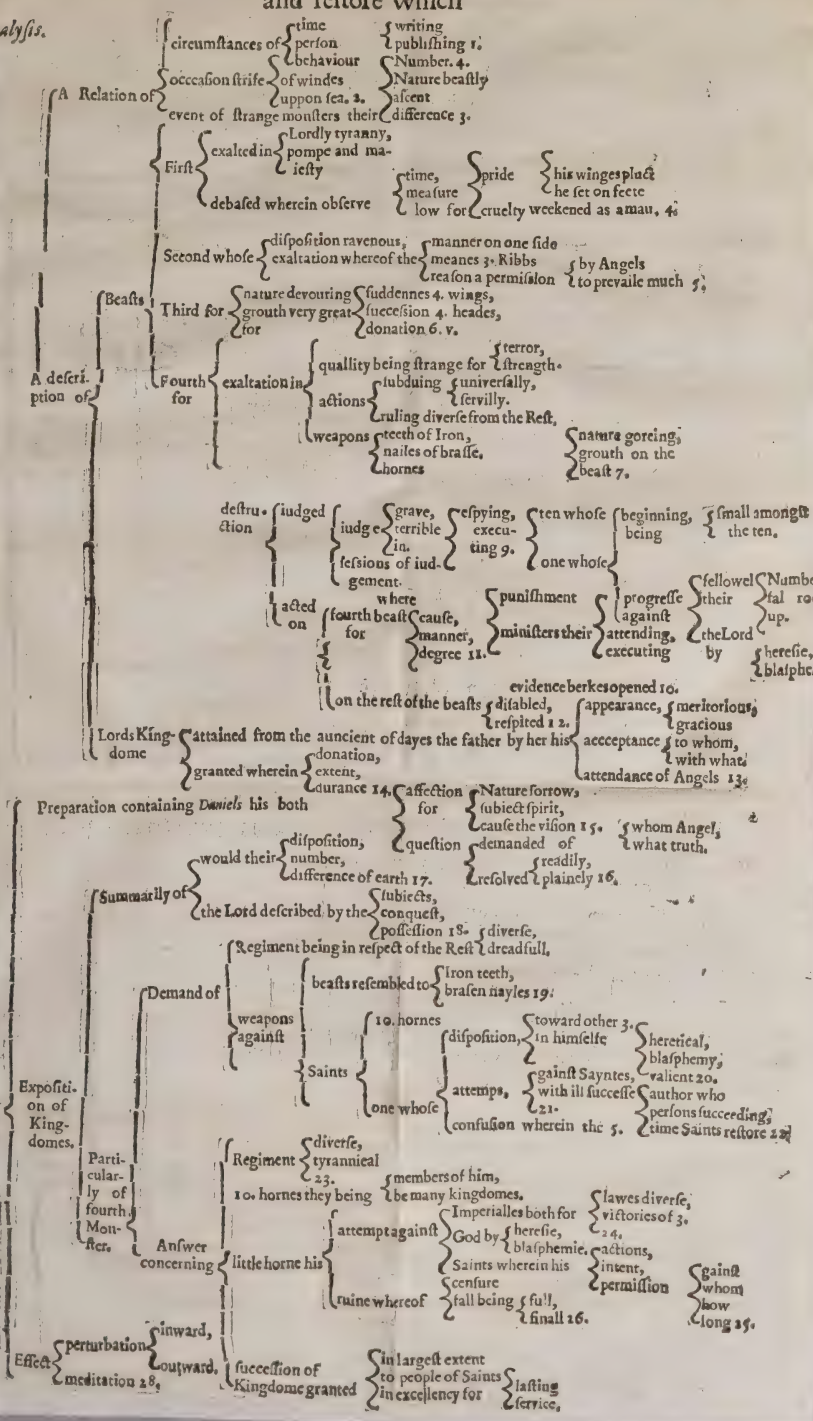
nothing availe the returned Iewes, untill his second sonne by *Hester* came to the Crowne, so that the Churches prosperity expired with *Cyrus*.

D. The Lord is ever tender over his Church in all straites, *Heb.* 13.5.

D. The Lord would have his care of the Church ever remembred by her, *Psal.* 34.8.

THE VII. CHAP. Comfortes the Iewes by *Daniels* vision of their victories, and restore which

Analysis.



not
fon
Ch
all
Ch

CAP. 7.

THIS Vision in time, was before the 5. & 6. chapters, yet is by the Prophet placed after them both, and that in great reason:

First, the former six chapters containe matters historicall, and things Propheticall, so farre onely as they were subservient to the advancement of the present Church, it being *Daniels* scope, to relate her preservation in the time of captivity; but the following six chapters containe things Propheticall concerning the comfort of the Iews in future ages, so that it was most orderly, the thinges suiting so fitly to the same scope, shoul be placed together.

Secondly, the Knowledge of this Prophecy doth most especially serve for the comfort of the Church, after the former history; for upon the returne from the captivity, the Iewes enjoyed little more than liberty of returne, being still under oppressing

I. V.

In the first yeare of the reign of Belshazzar *the King of Babylon,* I Daniel *had a vision in a dreame by night, the which I wrote and published to the Church.*

preſſing Tyrants, more churliſh than the former; ſo that untill now they had no word of promiſe to comfort their hearts, which here they have, concerning their deliverance from the preſent and following Tyrants.

Thirdly, this viſion is the ſubject, and ground-worke of the following viſions, to the end of the Prophecy: ſo that had the other two chapters bin interpoſed, it might have bred confuſion of godly mindes, in the ſtudy of theſe Divine myſteries.

D. The Lord would have his people caſt beforehand for tryalls, *Acts* 14.22.

D. The holy Prophets ſhall know Gods purpoſe concerning the Church, *Amos* 3.7.

D. Tis Gods will the viſions of the Prophets ſhould be written, *Iſay* 30.10.

D. The viſions of the Prophets are to bee publiſhed to the Church, *Iſay* 21.10.

2. *v.* Cõmotions of the States of the world are here reſembled by the contrary windes:

2. v.

Me thought in my viſion I obſerved the foure windes, buſling together for Maiſtery upon the wide Ocean Sea.

Firſt, for their contrariety of nature, every one willing things contrary to others.

Secondly, for their imperious nature, reſolving as windes, either to winne all or loſe all.

Thirdly, for the diſquiet cauſed by them, all being either overborne or miſerably torne, and ſhaken. But theſe windes intend not the good Angells protectors of Kingdomes, for

that,

that, first, they have no such particuler commission over Countries.

Secondly, also their wils chuse things only good, and therefore never contrary one to another.

Thirdly, neither may wee thinke, that they affect mastery, being truely content with their owne station.

Fourthly and lastly, they doe not cause the savage beasts, and Tyrants of the world, persecuting the Church, but oppose them rather, as having the charge of her tuition.

D. The world is like the sea; ever unquiet and full of commotion, *Rev:* 21.1.

3. *v.* This vision is the same with that of the Image and foure metalls, and yet is to be repeated, for first, their scope is different, that of the Image intends (according to the Kings thoughts) the succession of Tyrants over the Church; this the Churches succession into their Kingdomes.

3. V.

Which stirs ceasing, me thought foure monsters arose from out of the water one after another, and every one unlike the other.

Secondly, there the persecutors are set forth (according to the worlds esteeme of them) to be glorious States dazeling the eye of the beholders, but here (according to the Lords esteeme) to bee no better than wilde beasts, tearing and devouring the flesh of his people.

Thirdly, the victories of the Church were there intimated onely, proude *Nebuchadnezzar* being unable to heare the full truth; but here is openly and familiarly

familiarly explained.

Fourthly, the casting of these tyrannicall States into the fiery streames of vengeance, was omitted, where it would have exasperated the Tyrant: but this belly *Belshazzar* was mindelesse of thinges to come, and had he stirred, the Persians would soone have cut his combe.

D. The Lord wills the Church should know her comforts as well as tryalls, *Rev.* 2. 10.

D. However persecurors bee otherwise unlike, yet in persecution they are all savage, *Rev:* 13. 11.

4. v. The Babyloniſh State is compared to a Lyon, both in respect of his violence, in tearing the Lords sheepe, Israel, *Ier:* 50. 17. and also for his generous dispositon, the Lyon passeth by the lesser cattell that crouch to him, & preys rather upon the strong; the like nobleness was shewed by *Nebuchadnezzar*, towards the Iewes.

4. v.

The first was of a lyon-like courage, and highly exalted, as if hee were borne on Eagles winges: and after a while I observed his glory wherewith he was mounted so high, was taken from him, and hee placed lower in the world, yea his courage and feirceneſſe was tamed, and hee made as milde as the meekeſt

D. Such as are sparing in afflicting the Saints, are honoured of the Lord, *Ier:* 51. 59.

Babylon is here described to have the wings of an Eagle, elsewhere set forth by a great Eagle, *Eze:* 17. 8. for that the union of Assiria and Chaldea into the body of one Empire, raised the States; and the pulling away of these

theſe by the Perſians, brought Towring Babell to the ground, and tamed his former inſolency.

D. Such as are mounted aloft in the world, ſhall have their honours pluckt away, *Eze:* 28.14, 18.

D. Man of all other creatures is of a milde and ſociable nature, *Pſal:* 32.9.

D. The Lord will in the end tame and meeken cruell Tyrants, *Iſay* 14,10.

5. *v.* The Perſian State is here reſembled to a Beare, for that firſt, they were of a greedy, a ravenous diſpoſition, for which cauſe this monſter is ſaid to feed on three great ribbes: the Perſians being cruel, inſatiably bent to ſlaughter, witneſſe Queene *Tomiris* who boyled *Cyrus* head in a veſſell ſaying, Satiate thy ſelfe with bloud, after which thou haſt ever thirſted.

keſt man.

5. v.

And upon his fall, I obſerved a ſecond, different from the former, of a greedy and ravenous diſpoſition, whoſe greatneſſe began in one quarter, and by the ſtrength of three countryes, it was nouriſhed and became great, being allowed to ſpoyle & conquer other countryes alſo.

Secondly, for their churliſh diſpoſition toward the people of God: *Cyrus* himſelfe harkened to the Councellors hired againſt them, *Ezr:*4.5. the which churliſhneſſe continued in the dayes of *Darius Hiſtaſpis* and *Xerxes*, untill *Artaxerxes Longimanus* dayes.

D. All men of brutiſh manners are beaſts in Gods eſteeme, *Phi:* 3.2.

Is

It is said to rise on one side, for that the Persian state did specially exalt this Monarchy by *Cyrus* wisedome and valour: and however he permitted this old Vncle *Darius* to beare the name as 9.1. for which cause Media is the first horne of the Ramme, yet the second horne of Persia grew far higher, and stronger than it, *c.*8.3.

D. Small beginnings may in time increase to great power, *Eze:*16.6.14.

The three Ribbes whereon this Med-Persian state fed, must needs be so many Countries, from which it sucked the Spirits of Dominion and conquest, and are wel assigned by the learned to be Persia, Media and Babilon, by the strength whereof the Empire grew to its greatnes, and strength.

D. Worldly honors are borne up only by worldly strength, *Psa:* 83.6.5,6.7.8.

D. The Tirants of the world doe prosper by the permission of God, *Iob:*19.11.

6. *v.* The Grecian state is intended by this foure-winged, foure-headed monster; for that.

First, a Pard is noted for sly and subtile fetches to wind in her prey, *Ier:*5, 6. which having gotten into her clutches, she rents and teares it in peeces, before she eate it, so the Grecian state was raised by subtile pollicy: by *Philip* of Macedon, and his sonne *Alexander* the Great.

Secondly, as a *Leopard is* swift in

6. v.

And upon further attention I discerned a third, of a feirce, and devouring nature, wonderfull swift, and speedy in all attempts, whose power & strength was exercised, by four cheife ones, a very

in ſnatching his prey, *Hab:* 1.8. ſo the Grecian ſtate did ſuddenly overrunne the world, for which cauſe it is deſcribed to have foure wings; accordingly it is ſaid in commendation of *Alexanders* conqueſt, I came, I ſaw, I overcame: alſo for the ſame expedition is this Grecian ſtate deſcribed by an *Heegoate*, which came skipping, and touched not the ground.

very large degree of power was giuē unto it alſo over others.

Thirdly, this diſpoſition of devouring was ſpecially ſeene againſt the Iewes, theſe foure heades, and their heires exerciſing matchleſſe cruelty againſt them.

The foure heades doe not only ſhew the devouring nature of the Greekiſh ſtate, the beaſt it ſelfe is greedy of ſlaughter: rather out of a ſavage nature than deſire of prey: but having foure mouths to teare withall, muſt needs bee much more cruell in tirannies, than the former having but one a peece.

But alſo to deſigne what ſtate is here intended by this third monſter, even Grecia, which upon the breaking of *Alexander*: the notable horne, was devided into foure Captaines, and ſo was a monſter with foure heads or Rulers, *c.* 8.8. and 11.4. *viz.* *Caſſander* head of Macedonia, *Antigonus* of Aſia, *Seleucus* of Siria, and *Ptolomie* of Egypt, all poſſeſſing Imperiall dignity at once.

D. Wicked men have beene exquiſite in warlike feats, *c.* 8.24,25.

D. Eſtates gotten by oppreſſion, ſhal have ſtrangers to be head of them, *Iob.* 20.10.18.

7. *v.* This fourth monster cannot be meant of the Greeks divided kingdome, amongst *Alexanders* successors, first into foure, and after into two, for that the circumstances of the sacred Text will not admit such interpretation.

7. v.

And a while after in the same vision I discerned a fourth monster in sight very feare full and terrible and farre stronger then any of the former, being armed as with Iron teeth and brasen nailes wherewith it did bruise, and teare whom soever it had to doe with, bringing into most base subjection all the other Tirannors states, whom it ruled after a far different manner consisting of ten tirannicall states.

For first, it is observed that every following Empire raised it selfe upon the ruines of the former, being first subdued by conquest: the Persian beare preyed on the dominion of the Chaldean Lyon, and grew great by sucking his ribbs, and the *Heegoate* Greece first smote downe, and stamped upon the Ramme Persia, before he gained his Emperiall greatnes: & the 5 kingdome of Gods people first beates the Image to dust, and casts the foure monsters into the fiery streames of vengeance, before it became a mountaine and overruled the whole earth, 26.27. but these foure or any two of them received their kingdome by succession into, and division of *Alexanders* dominions, and not by any conquest of him or his; their tenure was the plea of his Testament.

Secondly, this opinion that Siria-Egypt should

be

be the Mistresse of the world is contrary to expresse Scripture, *Eze*:29.15. After *Nebuchadnezzar* had conquered Egypt, the Egyptians should gather heart, and settle themselves in Pathros; but for their treacherous dealeing with the Lords Israel, they are accursed and shal be the baseſt of all kingdomes, and never againe be the head of the nations: and concerning the states of Babilon, upon the surprize of her drunken King, *Ier*: 51.41. the Citty and land is made a desolation 54. and her Princes so drunke with judgement, that they shall sleepe a perpetuall sleepe of obscurity 57. And the whole Babilonish state shall so sinke, that shee shall never be able to rise under her ruines, to rule over others 64. Now in that I make Siria and Babel one and the same, it is from their owne confession, the Patrone of that opinion, makeing Babel two of the mettals gould and Iron.

Thirdly, this opinion of Siria-Egypt, is of such poverty, that it casts the favourers into these shifts: they make *Seleucas* of Siria, and *Ptolomy* two heads of the third monster, the body of the fourth monster, and two of the ten hornes of the same monster whereby they draw the interpretation into impassible straites, and raise a mist obscuring the bright Sun-shine of divine light.

Fourthly, the holy Prophet having another vision in the 8. chap. concerning the two following Tirants, who after the returne were to dominere over the Church of the Iewes, *Viz*: Persia and Greece makes Grecia the body of the Heegoate, and *Alexander* the first horne and his foure Captaines,

taines, foure hornes arising upon his fall, the body of the beast being still the same, according with & interpreting of the truth of this third monster, whose foure winges set forth *Alexanders* expedite and speedy conquest, and whose foure heades these foure Captaines that ruled Grecia after him: truth is ever the same, and Gods Spirit gravels us not in the sandes of ambiguity; the Divine subject of the Scripture, is of it selfe retired, let not us obscure it by misconstructions: but this fourth monster intends the Romane state, by conquest subduing the Greekish Empire, and after them next of all domineering over the Iewes; for,

First, the Roman State did breake in peeces and stampe underfoote the former Kingdomes, bringing the conquerred Nations into baser servitude, than any of the former Conquerers: Reducing their Kingdomes into provinces, ruling them both by Roman lawes and Deputies, and keeping them in bondage under heavy taxes, through the feare of the Roman Legions, wherof divers were placed in every country, whereof every common souldier played *Rex*.

Secondly, the Roman State was divers from all the rest, ruling by a Senate or Councell of State, and by two Consulls continuing but their yeare, and chosen by Suffrages, the which no State of the former Empires did besides them; all of them ruling by a Regall, not Consulary office. True it is, that Rome in her cradles and nonage had Kings, and in her height had Emperours, by Tyranny and usurpation; yet her greatnesse began, and the other

Empires

Empires were ſubdued to Rome by her anniverſary Rulers, Tribunes, Dictators, Decemviri (but eſpecially Conſulls:) It was their democracy that raiſed them to be Miſtreſſe of the world. Now that this diverſity intends their different regiment and lawes, we may obſerve by the like uſe of it to difference the little horne from the ten; who though he was the ſame in original growing amongſt thẽ, and alike in hurtfull and puſhing nature, yet was divers from them all, ruling after a peculiar manner, and deſpiſing the Emperiall lawes, which none of the other ten States of the Empire did, as in 24. verſe.

Thirdly, a degree of kingly life and dominion was continued to the other with the 4. the which with the 4. were caſt into the rivers of fire, 12. the which their ſide affirme to be in the Armenians Remainder of the Chaldeans, in the Parthians remainder of the Perſians, and in the Macedonians remainder (as they ſay) of the Grecians; now if they can make good that upon the fall of the Syrians and Egyptians conquered by the Romans, all degree of Kingly life, was taken from the former States, they doe well: But its certaine theſe States injoyed Kingdome & Dominion joyntly with the Romans, and ſome of them in ſuch a degree, that they were a terror to the Roman Emperours themſelves; witneſſe *Iulians* death, *Valerians* captivity, and ranſome for price, as upon the 12. verſe will particularly appeare.

Fourthly, the fourth Monſter or Empire, was to keep the dominion and Lordſhip of the world, until

the Iewes were to receive it againe, the which no State of the world doth but the Roman; as for Syria-Egypt the same hand that spoyled them, did bring a greater degree of servitude upon the *Iews*, than ever they endured before. But the Romane State is yet Mistresse of the world, partly in the sixth head the Emperours, partly in her eighth head the Popes, and partly in her little horne the Turkish State, and so shall continue it all or some untill the deliverer come to Israel, as 18, 27. verses.

D. Such as are of a Savage and bloody disposition, are monsters rather than men, 1 *Chro:* 15. 32.

D. Such as are most cruel towards the Church, are most odious to God, 11. 21.

This Romane monster is described to have ten hornes, or tyrannicall States, exercising her cruelties towards all her enemies, but especially the Iewes (whose oppressions under this Tyrant are most notorious) as is interpreted, *Zac:* 1. 18, 19. That these ten horns are so many States, not Kings, doth hereby appeare: for

First, no persons are intended in the abridgements of the oppressing Empires of the world, either in the second or this seventh chap: *Nebuchadnezzar* is named indeed (*Thou art this head of gold*) but the Babylonish State is intended thereby. And whereas the foure heads of the third persecutor, are interpreted *Alexanders* foure successors, yet not their persons, but their families are thereby meant: sith some of these foure heads were to hold

the

the rule over the Iewes, untill the time of the Romans, which their persons could not by divers ages, so then States being every where meant, even where persons are named, we see no reason why, in such an abridgement it should bee otherwise here.

Secondly, were these so many Kings successively, there cannot be said to be ten, sith some of the former should fall before the latter grow up, and the number be deminished; as in the eight, the hee Goate is not said to have six hornes; which yet he had successively, but first one, then foure, and after a little horne, the like order is here observed in reckoning ten, and then a little one, which as it arose successively after the rest, so is reckoned after them.

Thirdly, this little horne is said to arise among the ten, which it could not, in case foure or sixe of them should be broken off before. But to say amongst the ten tyrannicall States there sprang another, subduing three of the former, hath good congruity, and soundeth the Majestie of the word.

Fourthly, the holy Apostle explaining the Roman Empire, with its ten hornes, *Rev.* 12.3. setteth forth so many bare hornes without Crownes, whereas he sets forth the seven heads adorned with seven Crownes, for that the heads bore kingly rule and dignity; but the hornes not being ruled States or Kingdomes; whose authority, could I see no evidence of reason, I am bound to hold as a Divine conclusion, much more where the beames of Divine light are so cleare.

Now whereas they are called Kings, I answere, so are the foure monsters in 17. called Kings, being indeed foure Kingdomes; I but (you'le say) they are said to spring out of the Kingdome, and therefore are not Kingdomes; I reply, the holy Spirit takes Kingdome for the union of many Kingdoms, which wee commonly call Empire, and so the sence is cleare, out of the Romane Empire arose ten inferiour Kingdomes or States, wherein the greatnesse of the Empire did consist.

Now that there were ten distinct divisions of the Romane Empire, both interpreters and Histories consent, though some difference be in the Enumeration of them: concerning which I will not contend, and will readily submit to any that shall produce a Catalogue of more probability than this, not mine, but others, and those most learned Interpreters:

1 2 3 4 5 6
Brittaine, France, Germany, Spayne, Italy, Affrica,
7 8 9 10
Asia, Græcia, Syria, Egypt. The maine argument that is brought against this sence, is: These Kingdomes cannot be called hornes, for that they did not gore the Iewes, especially some of them, as these countryes of Europe, so farre remote. I answere:

First, these hornes are brought to designe the person of the beast to be most terrible and bloody, whose terror respects others as well as the Iewes, 23. and not their act of tyranny in particular against Iewes or others.

Secondly,

Secondly, it will hardly appeare, that hornes are so called for their cruelty against the Iewes, but rather for their tyranny simply, whether against them or others, as in 8.8. foure notable hornes are said to arise, two of whom, *Cassander* and *Antigonus* never afflicted the Iewes, their Kingdomes falling to the other two, called Kinges of North and South.

And againe, the Ram is said to have two hornes, the first whereof Media did never afflict the Iewes, saving the person of *Daniel*, and that besides his purpose.

Thirdly, when this ten-horned-monster-Rome did push at Ierusalem, and the Army of abhominable Infidells sacked Iudea under *Titus*, I presume the strength of the whole Empire was united, both for souldiers, money, the sinewes of warre and other necessary viandes, and all little enough, the service proved a two handed peece of worke, so that every way it appeares these hornes were States, exercising tyranny, not persons.

D. Such as are helpers of Tiranny are a like savage and monstrous, *Ez.*19.35.

8.v. Such as consider Divine things shall have further revelation *Rev.*1.12.

The little horne here mentioned, cannot be meant of *Antiochus Epiphanes*; for first, this little horne, is an eleventh growing amongst the ten, for which cause he is said to be diverse from the ten

8.v.

And as I meditated of these Tirannicall states, I discerned another grew up amongst them, which however it was but of small

ten, so then he cannot bee one of them; as they make this *Antiochus*; againe, secondly, after much adoe there are three scraped together, whom *Antiochus* is said to succeed, wherin their own accoũt varies; some number *Seleucus* his elder brother, and *Demetrius* son to *Seleucus*, and *Philopater* his sisters sonne; others suspecting the fitnes of young *Demetrius*, chuse rather *Antiochus* the great, father to this *Antiochus* the vile; and a third sort leave it indifferẽt whether be named; such uncertainty there is, where the Spirits plot is missed, for none of all these foure were subdued by him, not *Antiochus* the great, who was not plucked up by the rootes, his children and childrens children reigning after him, nor yet his Nephew *Ptolomy Philopater*, whom indeed hee brought to a low ebbe partly by open hostility, 11. 24. and partly by treachery, 25, 26, 27. but never subdued him: for *Ptolomy* feeling his vncles kindnesse, craved the protection of the Romanes; who (shippes of Kittim) chased him out of Egypt, 30. nor yet did hee subdue his elder brother *Seleucus*, there being no hostility betweene them, his brother was made away by Treachery: where it is but supposed he had a head, an actor of it he could not be; being then an hostage at Rome, but (all that is surmised herein, being given) hee was not pluckt up by the rootes, since *Demetrius* a sprout of his, reigned

small strength at the beginning, yet did it shortly overcome thee of the ten, whom when I had veiwed, I observed it was sharpe sighted, and of deepe reach, speaking proud, and blasphemous wordes against the Lord.

gned after him, though not immediately, through his uncle *Antiochus* treacherous usurpation; neither lastly, was *Demetrius* pluckt up by the roots by him sith hee never came to his kingdome, untill after *Antiochus* death, being an hostage at Rome in his stead; yea *Demetrius* reigned over Siria after him, and when he did raigne he never tirannized over the Iews. Yet further thirdly, *Antiochus* may not be this little horne, for upon his blasphemies, the whole body of this monstrous Tirant, is cast into the fiery flames, but upon the judgement of *Antiochus* for his villanies against the Iewes, Siria or Siria-Egypt, did yet continew certaine ages, and under many Kings before their finall subjection to the Romanes, so that the little horne, and body of the beast are not cast together in the streames of fire, as it is here in 11.

4. Finally, upon the fall of this little horne, the kingdome that is taken from him is given to the Saints of the most high, but upon *Antochus* fall the kingdome was given either to none at all, or to the Romanes, who in the Prophets esteeme are not accounted Saints, but abominable ones, 27; and however the Romanes were Saints afterward, yet divers hundred yeeres after the conquest of Siria, conclude we then the little horne can no way suite with *Antiochus Epiphanes*.

But this little horne intends the Turkish state, in whom all the properties here laid downe doe most fitly agree, as first he subdued three of the 10 Romane states, plucking them utterly by open hostility from the Romane Emperours, to wit, Asia, Grecia,

Grecia, Siria, which (ſweet morſells) none of the Emperours could wreſt out of his clutches; the which no other oppreſſor of the Iewes ſince their diſperſion, ever did beſides.

Secondly, hee is a blaſphemous Heretique, quickſighted in the compoſure of a Politique Religiō, whoſe Alcoran is ſtuffed with impudent lies, toyes and blaſphemous wordes, againſt the moſt high God, a fardel of Chriſtianiſme, Iudaiſme, Arianiſme, compoſed to content the conquered Nations of what religion ſoever.

Thirdly, he only of al the Roman ſtates, dothtirānize over the Iews, whō he holds under moſt ſervile bondage, and hath done ever ſince the conqueſt of Siria, of which Province Iury was a part, according to the foregoing computation, and how long this his tiranny ſhall endure, our wonderfull Numberer hath determined in himſelfe, and elswhere revealed to us; he onely wearing out the Saints of the moſt High, by a tedious ſervitude, is onely the little horne here mentioned.

Fourthly, upon the breach of this horne, the dominion as ſome thinke, is reſtored to the Iewes, who are of right the heires of the world, and from whom the mettals and monſters have detained the kingdome ever ſince the captivity: He being their oppreſſor, for the former, preſent, and ages to come; his overthrow muſt needs preceede their calling; for what would it availe them though the eigth head the Papacy ſhould fal, or the other ſevē horns of the monſter bee plucked off, ſo long as their oppreſſor ſtands: ſively in a word, hee is this little

horne

horne their oppressor, whose prosperity continews their bondage, and whose ruine giveth leave and liberty to their returne: but (I suppose) no sound minde will denie that the Turkish florishing estate causes their misery: and his misery their deliverance, and therefore is this Tyrant.

Now the reason why he is called little, seing wee see he is a mighty Warrior, and greate Commander, yea a terror to, and scourge of Christiandome: hee is called little,

First, in respect both of his birth and nation, being *Hagarens*, by birth of *Hagar*, not *Saracenes* of *Sara* as they bragge: now *Hagars* posterity was base borne, and out casts of the covenant, *Gal:* 4.25. and therefore must needs bee little in the Lords esteeme.

Secondly, and also in regard of their small and meane beginning, a despised people for many generations, whose very names were unknowne in histories for a long while, the like esteeme they had under the Romane Emperours; for whereas a band of them warred under the Emperour *Heraclius* his officers and captaines abused them, reproching them with the name of Arabique dogges; which they took so to heart, that they departed from their colours under the conduct of *Mahomet*, and from that time did gleane, here, & there, a country from the Empire, untill they attained to their greatnesse.

D. Such as are strangers to Gods covenant are little in his esteeme, *Mat:* 5.19.

D. The Lord armes one Tirant over the Church against an other, *Ez:* 29.18, 19.

Whereas

Whereas this horne is said to have eyes as a man, it intends his deepreach of hellish pollicy, inventing a pleasing, but blasphemous religion, to bee quick sighted is commendable; but the best naturall parts being abused, become most hurtfull, and mischievous to the Church: the greatest Heretiques have bin men of the best witts, and many of them great Schollers for humane learning: but not understanding with sobriety their learning became vaine Phylosophy.

D. Depth of understanding hath brought forth depth of Heresie, *Rev:* 2.24.

9. *v. D.* Though Tyrants flourish a while, they shall surely be cast downe, *Psal:* 49.11.

God the Father is here described not according to his divine essence, but according to his presence in, and dispensation to his Church: not what a One he is in himselfe; but what a one to us: he is called the ancient of dayes, for that he is the fountaine of the divine essence, which by an eternall and ineffable generation, and processions, hee communicated with the sonne & with the Spirit.

9. v.

And I observed that after a season these Tyrannous dominions were overthrowne by God the Father, whose gravity of Iudgement, dexterity in judging, and terrible execution, was most admirable in and for his Church.

Secondly, for that hee is first in the order of Divine administration in the Church, workeing from himselfe in the sonne, and by the Spirit, for which cause our Lord affirmeth, that he can doe nothing of himselfe; but what he seeth the father doe, *Iohn:* 5.17.

5. 17. the Father beginning the action of the Churches happines, which the ſonne continues, and the Spirit finiſhes.

Thirdly, for that he is the Alpha, the firſt cauſe of all being, from whom every ſecond being in the world hath derived both life, and livelyhood: theſe monſters of men not excepted; whoſe being he here comes to chalinge againe.

His preſence is deſcribed to be judiciary ſuiting, his deſcription to the preſent ſtate of the Church, which being afflicted he appeares a Iudge, for the revenge of her ſufferings, the which juſticiary preſence is ſet forth by white Robes, uſuall amongſt the Iewes to diſtinguiſh Majeſtrates from other men, as amongſt us white ſtaves are carried in the hands of Majors or Sheriffes: *Iudg:* 5.10.

The admirable excellency of this Iudge is ſet forth by three notes.

Firſt, his gravity, having his haire white as the pureſt wool.

Secondly, his dexterity in inquiſition of offence, and examination of offenders, intended by his fiery flaming Throne, the which the difference twixt Throne and Wheeles doth ſhew; a flame gives light, and a burning fire conſumes: elſe where his eyes are compared to lamps of fire, for the ſame reaſon of light 10.6. the throne being the ſeate of judgement, and the fiery flames giving light, teach us what a Iudge he is before whom all things are naked and bare. The like ſpeeches for the ſame reaſon of cleare inſight, is uſuall with the holy Prophets, *Eze:* 27. *Rev:* 14.14.

And

And thirdly, also by this terrible execution of the determined judgement, intended by these burning wheeles; wheeles in that vision of Gods glorious presence in his Church, *Ezek*: 1. 16. Intends the Lords administration, which however gracious there, in and by the ministry of the living creaturs, moving with and from the Spirit as in 20, yet here the wheeles being fiery without the concomitancy of living creatures or Spirit, doe declare an administration of mere wrath. If any doubt that this is meant of the Lords presence, in the Church militant, let them reade with judgement and they shall find five several removes of this glory from the Temple of Ierusalem, as in *Ezek:* 8. 4. & 9. 3. and 10. 4. 18, 19. and 11. 23.

D. Our God is the onely ancient and eternall God: *Rev:* 1. 8.

D. The Lord will clad himselfe with judgement for the righting of his Church, *Isa:* 63. 1. to 4.

D. All offences are evident in the sight of the Lord our Iudge, *Heb:* 4. 13.

D. The Lords revenges are fiery and full of terror, *Heb:* 12. 29.

10. *v*. The Lords Iudgments on the Enemies of the Church are resembled to streames of fire, to a lake burning with fire and brimstone, *Rev:* 20. 14. to set forth the extremity thereof, fire the greatest torment, and rivers of brimstone the most lasting, and durable, and most unquenchable

10. v.

From whom there issued a fiery streame of vengeance upon these Tyrants, in the executiõ whereof, he had ready thousands

chable matter.

D. Constant streames of vengeance issue upon the enemies of the Church, *Rev.* 14. 10.

Concerning the attendance of this so glorious a Iudge here are multitudes of holy angels, either ministring to the Church abroad, or els attending his wil in heaven, which to obey they are readily disposed, and are therefore standing, all of which are brought in applauding the Church her comforts, *Rev.* 5. 11.

D. The Lord hath multitudes of holy Angels, *Rev.* 5. 11.

D. The holy Angels are readily disposed to doe Gods will, *Psal.* 10. 3. 21.

The bookes of the evidence that is given in, are either the Lords record of their savage manners, or of every of their consciences which register every mans actions, as well against him as with him: or it may be both of them.

D. When the Lord comes to judge, he will find good evidence for all mens lives, *Rev.* 20. 12.

11. *v.* The judgement of the monster is reserved until the blasphemies of the last Tyrant are finished, both for that the glory of the Lords former patience, and present justice, shines forth in the ripenesse of their sinnes, as also

sands of thousãds of holy Angels, besides whom he had ten thousand times ten thousand, ever present admiring and applauding his surpassing worthinesse thus royally attended he held the judgement, and that upon particular evidence of their deserts.

11. v.

At which time I observed in respect of the proud blasphemies wherered

the suffering of the Church, are first to bee fulfilled, or ever the Rod of wickednesse cast into the fire, *Rev:*6.11.

D. Ripenesse of many sinnes brings ripenesse of Iudgement, *Rev:*14.18.

D. Such as joyne blasphemy to tyranny the Lord will not brooke, *Act:* 12.22.

D. The Lord will utterly destroy the greatest persecutors, *Rev:*19.20.

12.*v.* Tis worthy observance that however these former Tyrants were disrobed of their Empires, by every following, yet these three had some degree of regency continewed, whilst the fourth yet stood, and then the foure mettalls are beaten to dust together, and the foure monsters burnt together: the truth of this is evident, that they had a remainder, otherwise the fourth Tyrant could not be said to have stamped the residue under foote, the which remainder (saving better judgements) was of Chaldea, the Armenians who had a King, and kingly dignity even to the dayes of the Romanes, *Tygranes* King of Armenia was subdued by *Pompey*, and his Country made tributary, thus they were stamped under foote: The which

red against the Lord by the last tyrannicall state, the whole body of the monster was utterly consumed, beeing cast into the streames of fiery wrath.

12.V.

But as concerning the former monster the Empires were taken from them before, but yet there was a degree of kingly life, continued to them unto this appointed time of the Lords revenge.

which yoake they afterwards shooke off, and that betimes in the raigne of *Tiberius Armenia* was fortified against the Romans, whom the Emperour pacified with faire promises rather then subdued by hostility, afterwards they wrested the staffe into their owne hands, and in the dayes of *Iovinian* were called frieds to the Romane state not vassals; 2. Of Persia we read of their force, both in the days of *Antiochus* the great, and his Sonne *Antiochus* the vile, & for the time of the Romanes, I suppose they have litle cause to brag of the Persians slavery: *Iulian* lost his life amongst them, *Valerian* went under ransome, *Iovinian* put to a shamefull foyle, and glad to take up with the losse of foure whole provinces, beyond Tygris. 3. Of the Greekish Monarchy Egypt was trampled under foote, *Anthony* and *Cleopatra* being subdued by *Augustus*, and their countries reduced into a Provinciall governement: yet did they shake off this yoake, and withstood diverse of their stoutest Emperours, *Galienus*, *Aurelian*, *Dioclecian*, and besides was often wonne from the Romanes by the Persians, and at last fell to the title of the Saracens; thus we see a degree of life in them.

D. The Lords lenity appeares in the judgement of his enimies, *Ier*: 29.13.

D. The Lord is pleased to respite the wicked for a season, 1 *King* 21.29.

13. *v.* This comming in the cloudes cannot be the incarnation of our Lord: for that first, in the phrase of the holy Prophets these

13. V.

And in the same visiõs I discerned

formes of ſpeech are uſed to deſcribe a moſt glorious & majeſtical appearance; and is ſo uſed, *Pſ.* 18. 10, 11, 12. where the worke of deliverance from outward trialls is expreſſed by the Lords comming in the cloudes and riding on the wings of the wind: alſo, *Pſa*: 4. 7, 8. The Lord putting forth his providence in the deliverance of his Church, from Egypt, and preſervation in the wilderneſſe is deſcribed by his riding on the heavens by earth-qu[a]kes, and mountaines skipping: likewiſe the Prophet *Iſay* having a viſion of the Lords araying himſelfe with garments rolled in the bloud of the Church her enemies, in the 63. Chap. prayes earneſtly for the experience of this deliverance in words of the Lords breaking the heavens, and diſſolving of the mountaines, with fervent and melting fire, 64. 1, 2, 3. But when our Lord came in the fleſh, it was without any ſuch majeſty, making himſelfe of no reputation: nor brought he any ſuch deliverance to the Church, no nor yet any ſuch diſpenſation of grace, as afterwards upon his aſcenſion. Secondly, this comming of the Son of man in the clouds, is otherwiſe interpreted by our Lord, *Mat*: 24. 30. to intend ſome memorable event, not long before the generall judgement, whereof it was a foregoing ſigne, and muſt therefore teach ſome other appearance, then in our nature, which was 33. yeares before

cerned a moſt glorious perſon in the likeneſſe of a man appearing with a moſt glorious diſpenſation of grace, who by his precious merit, and in the preſence of his holy Angels obtained of God the Father this Royalty.

fore he cited *Daniel*, for that purpose: so that wee must enquire some other intent of the Spirit. Thirdly, at this comming of the Sonne of man in the cloudes, hee is brought before the Ancient of dayes, but upon the Incarnation of the Lord hee came from the bosome of the Father, and did not ascend to him of many yeares after: now these two goe together, sith the accesse of the Sonne of man to the Father, is the occasion of the wresting of the kingdome from the fourth Tyrant; yea both are done while the sessions of the Iudgement of the fourth oppressing state is held, & before the books of evidence bee closed up. Fourthly; upon this comming of the Sonne of man in the cloudes, the kingdome is given to the Iewes, which withouten change was to bee continewed with them for ever and ever, 22. but upon the incarnation of our Lord, the kingdome was taken from the Iews, and given to the Romanes, the scepter being taken from *Iudah*: (yea and that according to their owne interpretation of this kingdome spiritually;) The kingdome was taken from them, & given to the Gentiles in the Iewes rejection, foretould by our Lord himselfe, *Mat:* 23.39. Wherefore sith ye reject this offer of grace, henceforth you shall never injoy the like tendry of the faith; untill yee seeing my comming in the cloudes shal welcome my call, crying, blessed is he that cometh in the name of the Lord. Nor yet may this comming in the cloudes be understood of his comming to judgement.

For first, upon this comming the Saints receive the kingdome, which formerly was with held from

them by these foure monstrous Tyrants, but if we should dreame of any such thing after the generall Iudgement, we fall into the errors of the Chiliasts.

Secondly, it is a signe foregoing the general judgment, *Matth.* 24. 30. whereby beleivers might as familiarly be assured of the judgement at hand, as the husbandman might bee of the Summers approach, by beholding the Figtree sprouting forth budds and leaues, the which are not to be seene in the harueſt but spring; so this signe was not in the instant of the Iudgement, but some while before. If any should here obiect the summoning of the Elect by the sound of a trumpet, which wordes are applied to the act of Iudgment, 1 *Cor* 15. 25. & 1 *Thes.* 4. 16. Let them consider 1. that where ever the sound of a trumpet is applied to the judgement, it is heard of all that are dead in the graue whether Elect or Reprobate, being nothing els but the Lords power of resurrectiō; but this trumpet is heard only of the Elect, so that to me it seemes to intend some voyce, and call of the Lord, whereof the reprobates are incapable.

Secondly, besides Gods gracious call is resembled to a trumpet, both by the Prophets and Apostles *Isa.* 58. 1. and *Reu.* 1. 11. with 4. 1. the which resemblance is borrowed from the custome of the Iewes, who used to assemble their congregations by the sounding of a trumpet, *Ioel.* 2. 15. instead whereof we use bells. Now whether this sound of a Trumpet peculiar to the Elect may not intend some such outward and ministeriall call, I leave to the censure of the wise.

Thirdly,

Thirdly, our Lord, *Mat.* 24. 30. & his beloved disciple Iohn *Rev.* 1. 7. do couple this coming of the Son of man in the Cloudes with that holy wailing of the Iewes in their conuersion, when the spirit of grace powring cleane water upon them, their harts shall be deeply affected for crucifying the Lord of life, and reiection of his grace so freely and so powerfully offered. *Zac.* 12. 10. The conference of which places with this of our Prophet, may shew this coming in the Cloudes that wailing to be yet to come in *Iohn* his dayes; for which cause he maketh it both his and the Church her earnest prayer: and surely had this wailing bin the desperate terrors and clamors of the wicked before the Iudge, at the worlds Grand-session, the Apostle missed his aime in citing a Testimonie of holy sorrow and wailing of men inlightened with supernaturall grace. But this coming of the Son of man in the Cloudes, to me seems to import our Lord his glorious appearance in the conuersion of the Iews, and confusion of the Church her Enimies, at which time the remainder of us Gentiles being brought in, shall compose one glorious Christian Church: the which exposition seeme it not forced:

First, sith (besides what hath bin said in their fusing of the former opinions) It hath bin usuall with the Prophets to resemble the repaires of their Ruines to a Resurection, both in respect of their former debasement, as also their then rising with Christ in the graces of the new birth *Eze.* 37. 1. 7. 11. *Rom.* 11, 15.

Secondly, Also our Lord speaking of a glorious appearance

appearanc of his grace calleth it his conueying, deliuering himselfe in such a manner, that he seemed to his hearers to intend his second comming to Iudgement *Iohn.* 21.22.23.

Thirdly, further the holy Apostle *Iohn* haueing a vision of the daybreake of the sun of righteousnes in the beames of his glorious Gospell from under the night of Antichristian darknes, describeth the King and the Lord of the Church to be like the Son of man, rideing upon a white Cloud, for the like reason of the Church her first resurrection from under the death of Antichristianisme, and for the Influence of divine grace, whereof the Church was then partaker, *Rev* 14. 14. and be we well assured the Apostle did not mistake *Daniel* in this Allusion.

Fourthly, lastly, The same Apostle describing the Lords presence in his Church, in the ages then to come, borroweth his whole Periphrasis from this place, and the 10 teaching us how to interpret both this 7 and that 10 Chapter: of no times, but such as follow his dayes and vision *Rev.*1.13,14. The Lord Iesus is described the Son of man, in respect of the present ages of the Prophet, that so they might be more fully confirmed in the Article of his incarnation, which being the ground of his passion, (the diuine Nature Impassible) was to be especially beleiued, for the foundation of Christian faith, or else in respect of the ages to come, to whom this glorious appearance in the Iewes repaire should be, that they might truly discerne the motiue of their deliuerance: The same blood

of

of that immaculate Lambe which was slain, (*viz.* in Gods decree) before the foundation of the world, hath obtained at the hands of his Father acceptance in that great work of mediation for his people: for being found in fashion as a man, he humbled himselfe, and became obedient unto death, even the death of the Crosse, wherfore God also hath highly exalted him, &c. 2 *Phil.* 8. 9. which is here figuratively set forth by his approaching into the presence of his Father [called the Ancient of dayes, because he is from all eternity] with the clouds of heaven, that is, in a most glorious dispensation of grace; and attended with an innumerable company of holy Angels, which are said to bring him before his Father, as great mens attendants are said to bring their Masters to the Court: By all which we are given to understand that this person like the Son of man, was the infinite, eternall, and most glorious God also, who even in his incarnation had all the Angells of God to worship him: 1. *Heb.* 6. How much more should he then at his exaltation, when he had finished the worke of our redemption by his precious death, and blood-shedding, be attended with those glorious Creatures going to receive his Kingdome from his Father, as it followes in the next verse?

D. The Lord hath alwaies found out wayes, and meanes to communicate himselfe, and his will to his people, *Heb.* 1. 1, 2.

D. Christ Jesus under the old Testament appeared often like a man, to assure them of his incarnation, when the fulnesse of time should come.

D. The power and Majestie of Christ doth exceedingly shine forth when he delivers his Church, and destroyes his enemies: *Rev.* 15. 3, 4.

And he came to the ancient of dayes: See for this *verse* 19.

And they, *i. e.* the holy Angels, brought him before him: So then Christ our Lord appears to *Daniel* comming into the presence of his Father royally attended in his intercession, as the Father appears in holding his Sessions.

D. The mediation of our Lord is ever acceptable with the Father, *Zach.* 1. 12.

14. *v.* The Kingdome is here ascribed to the person of the Messiah, which in 22. and 27. (interpreting this verse) is possessed by, and given to the Saints: Christs it is, Authoritatively, and the Saints by delegation and ministery; such as rule for God and according to God, are said to rule with him, *Hos.* 11. 12. *Rev.* 2. 27. The which Kingdom of our Lord, is either meerly spirituall and inward, whereof he maketh no Vicar save his holy Spirit, the vertue of the Father and the Son: This Regency he reserveth with himselfe as a peculiar Royalty: or else the kingdom of our Lord is outward and mixt, partly spirituall in the Ordinances of worship, and partly civill in the exercise of equity and justice, by Lawes and Magistrates; this admits of deputation, and the exercise of it may be ascribed either to God or men: the

v. 14.

That all dominion and power should be bestowed on him, who accordingly exercised soveraignty over all people, of what nation or language soever: The excellencie of which dominion is such, it shall never be resigned to any forraine state, nor yet be cast into the fiery streames of vengeance as the former were.

the first and second causes never jarring. This is that dominion here mentioned whereof the Jewes were deprived by the Tyranny of the Romane State, yet now through the glorious appearance of the Deliverer, it is restored to them again, never againe to be wrested from them, sith mighty is their Redeemer who himself ruleth in the midst of them, 27. The which interpretation the circumstances of the Text do confirme.

For first, it is such a Regiment, as was sometime resisted by people which now are brought in to serve him by strong hand.

2. Again, this Dominion is such as may admit of humane deputation, as may be exercised by Sts. on earth, as 22. but Christ his spirituall kingdome admits none, sith none can give the Spirit, none command the conscience, none move the will, but he alone.

3. Besides, this is such a dominion as formerly had passed away from them in the Captivity, in the losse of the dayly sacrifice, and in the desolations of Jerusalem, but the spirituall Kingdom of Christ never passeth away to any, nor is ever promised to be restored, or continued without change, as it fares with this here.

D. Christ rules where the administration of Religion and justice are according to his will, *Rev.* 2. 27.

D. The Lord will bring all nations to the holy Society of the Church, *Zach.* 14. 20.

D. When all nations are brought to the faith, their peace shall be unchangeable, *Zach.* 14.

15. *v.* The study of deep mysteries occasion great griefe of heart and trouble of soule, *Eccles.* 1. 18.

v. 15. *But as for me Daniel I was exceedingly perplexed in my*

D. Tis a trouble to a godly heart to ſtarve unreſolved in truths revealed, *Pſa.* 13.21.22.

16. *v. D.* Holy mindes are induſtrious after knowledge, 1 *Pet.* 1. 10. 11.

D. Holy Angels have been inſtructers of holy men, *Iudg.* 13. 13. 14.

The Prophet demands the truth, and the Angell anſwers him particularly of the ſenſe, and interpretation, for that the ſenſe is the ſoule, and forme of the Text.

D. The truth of the Scripture conſiſts in the right interpretation of it, *Mat.* 26.60.61.

17. *v. D.* Tis uſuall in Scripture to put the ſigne for the thing ſignified, *Gen.* 40.12.

D. The Lord eſteemes men as they are in manners, not in honour, *Pſa.* 49.12.

The difference of theſe Kingdoms is here laid downe; they are earthly States, whereas Gods Church as a Bride royally attired deſcends from Heaven; ſuch difference is there twixt the Societies of the Church and of the world, as twixt earth and heaven.

D. The Kingdomes of the world are but meere earthly States, *Pſa.* 2.3.10.

my ſoul what might be the meaning of thus ſo ſtrange a viſion.

v. 16.

But coming to one of the holy Angels I demanded of him the meaning of theſe things, who accordingly did interpret very plainly the ſame.

v. 17.

The foure monſters thou ſaweſt, are foure perſecuting Empires, ſucceeding one another in the inheritance of the world.

18. *v. Daniel*

18. *v. Daniel* in speaking of his owne people deales very warily considering who were to have the viewing of his workes, as well foes as friends: And therefore implies rather then expresses, such things as mainly concernes them, as in 2. 30. 44. and 4. 27. so likewise here under the Term Saints, which

v. 18.
But the holy Jewes shall in the end deprive them of their dominion, the which themselves shall possesse, even to the end of the world.

however the Chaldean might interprete at their pleasure, yet the holy Jewes well knew, that none but they called of the Lord were these Saints. But where he cometh to write in the Hebrew tongue, he is then more plaine, calling them *Tzebi*, *Chap.* 8. 9. and the mighty and holy people, 24. wisely avoyding either extreame, that neither the comfort of the holy Jews be concealed, nor yet the pearles of divine things cast before Chaldean swine.

D. Such as are Saints the Lord vouchsafeth to name his own name upon them, *Chap.* 9. 19.

Observable it is that the Saints are here said to take the Kingdome, whereas in 22. it is said the judgement gave the Kingdome into their possession: the which circumstances compared, do informe us how to conceive of their repaires; there shall be great hostility and wars, otherwise they could not be said to take it, had there not been violence or resistance; yet the opposition, was to be so strong, that without heavens Sessions holden, their mighty adversaries should never have been cast into the vo[illegible]mes of fiery indignation: No exposition hath weight of truth, but that which is a meditation of, and conference with the Text, nor any ones judgement of

like force with the leaſt circumſtance of Scripture, being an ancient and divine Teſtimony.

D. All the men of the world are unable to repeale the Lords grant, *Pſa.* 4.2.3.

19. *v. D.* The greater the Churches Trialls, the more requiſite the knowledge, *Rev.* 3.10.

D. The State of the Romiſh Empire hath afforded matchleſſe cruelties, *Mat.* 24.21.

D. Godly mindes are not content with the knowledge of things in groſſe, but covet after a particular and diſtinct knowledge, *Phi.* 3.10.

D. Politique enemies are moſt dangerous, eſpecially to be known, *Song* 2.15.

D. Blaſphemous Heretiques are to be diſcovered to the Church, 2 *Tim.* 3.8.9.

D. Of all the Romane States the Turkiſh is moſt warlike and terrible, *Rev.* 9.15.16.17.

21. *v.* Difference there is who ſhould be the Saints; thoſe which deny the Turke to be intended by this little horne, ſeeme to gather an argument from the word Saints, for that the Jewes expreſſed by this little horne, were not Saints under the Turkiſh Tyranny, but rather blaſphe-

v. 19. *But being yet unſatisfied, I deſired more particular underſtanding in the meaning of the fourth monſtrous Tyrant: Whoſe Regiment was diverſe from the reſt, who being exceeding terrible, devoured with great cruelty all the other, as with iron teeth and braſſe nailes, by which he brought all he conquered into baſe ſervitude.*

v. 20. *Concerning the ten tyrannous ſtates thereof, and of the other which ariſing after the reſt, ſubdued three of them, even of that Tyrant ſo politique and blaſ-*

blaſphemous enemies to the Kingdom of Chriſt. For anſwer wherto: Firſt, we may not thinke that *Daniel* deemes any Saints but the Jewes, for which cauſe Saints and Jewes are confounded every where in this Propheſie, and Saints never otherwiſe taken. Again, Secondly, the holy Prophet reſolves the caſe more fully on the 27. where he calls thoſe Saints, the people of the Saints of the moſt High: ſo that I ſuppoſe none will deny, but the preſent Jewes may be the people of the former Jewes, who in the Prophets dayes were Saints. Againe, Thirdly, what do we thinke of the Jews? ſhall they ſinke under this their blindeneſſe, and never become the Saints of the Lord by a true converſion? which if we grant, think we not that the Turk their Lord will ſtorme at their embracement of Chriſts yoke, ſtirred up thereto by the Prince of the world that rules in the children of diſobedience? which if we grant, we yeeld enough to perſwade any of his oppreſſion of the Jewes or Saints. But Fourthly, in caſe theſe wars may intend any bloody battells, that upon the Jews making head againſt their former oppreſſors, may be occaſioned (as yet they ſleepe in the duſt of debaſement, and the invaſion of their Countreys hath been hitherto the hurt of their former Lords the Romanes, rather then theirs, who have but changed their Tyrant, not Tyranny; but upon their imbracing of the eaſie yoke of Chriſt, they ſhall ſhake off their Turkiſh hard bondage, whereupon ſhall for a while endure a more furious brunt of his rage, as in 11.44.45. *Zac.* 14.2. *Rev.* 20.8.9. then ever before.)

blaſphemous and warlike above his fellowes.

v. 21.

Which waging war with the Saints, did greatly prevail and afflict them.

Then

Then surely if this be so, we may conclude of his war with them now become Saints.

D. Tis the Lords manner to bring his people to a low ebbe before their deliverance. *Est.* 8.6.7.

D. Prosperous successe may befall Heretiques and Tyrants, *Rev.* 9.17.18.

22. *v.* The Lord is said to come, not by change of place, but change of Providence, *Zac.* 14. 3. 4. *Rev.*10.1.

D. In the Churches deep distresse the Lord will expresse himselfe more fully, *Rev.* 14.1.

D. When the cause of Persecution comes to scanning, the cause wil go on the Churches side, *Ps.*15.

D. The actions of Gods government are done in his appointed time *Eccle.*3.1.2.3.

23. *v.* D. The holy Angells are ready to further good desires, *Mat.* 28. 1. 2.

D. The Romane Empire extended farre and neere over the whole world, *Luke* 2.1.

D. The Romanes did bring those they conquered into base servitude. 2.40.

24. *v.* The Angels answer here, makes much against those, that make *Syria-Egypt* the fourth Kingdom, all these hornes, these under Tyrants,

v. 22.
Even untill God the Father adjudged him to destruction, and his kingdome to his Saints, according to the fore-appointed time of resto ringtheir kingdom.

v. 23.
Wherein the holy Angels satisfied me, that the fourth monstrous Tyrant was the fourth Empire of the world, which as it rules after a different manner from all other Empires, so shall it conquer the whole world, utterly defacing all kingly dominion therein.

v. 24.
And the ten Tyrants are

Tyrants, arise out of the Kingdom, not Kingdoms, as they grow upon the head of the strange beast, not beasts, but *Syria* and *Egypt* were two distinct and divided kingdoms never agreeing but warring with intestine hatred; and besides in the Prophets stile, they are two kingdomes of the North and of the South: yea to illustrate their disunion, observe that their attempts of peace, and union, whether by marriages or otherwise, were ever accursed, witnesse the making away of *Gryphon*, and the ill successe of their Treaties to this purpose. 11.22,27. wherein the especiall providence of God was seene: These ill neighbours of the Jews having both hands full with their mutuall jarres, afforded the Church many breathings, which otherwise would have been the object of their fury; we must therefore finde an united State to answer this sense.

are ten inferiour States, ruling therein, and after their beginning, another shall arise of a different nature, bringing under his subjection three of the former ten.

D. Many are the persecutors of Gods Religion, *Psa.* 83.6,7.8.

The Turkish State is diverse from all the other States:

1. diverse in Religion, as being not only a mighty hunter after kingdome, but a notorious Heritique.

2. Diverse in Government, not observing the Imperiall Lawes, but ruling as an absolute State of himselfe.

3. Diverse in Tyrannies over the Jews, most of whom we see dispersed in his Dominions.

D. Worldly States are toffed to and fro amongst worldly men, *Job.* 9. 24.

25. *v.* Whereas this little horn is to endure a time two times and the dividing of a time, this time is interpreted to be three years & a half, by them that apply it unto *Antiochus* the vile: The which time (they say) *Antiochus* did Tyrannize over the Jewes, and their Sacrifices. The which interpretation they conclude from the Testimony of *Josephus de bello Judaico, li.* 1. 1. Whose witnesse being the prop of this opinion, let it suffer truths triall: First, then this opinion is contrary to the testimony of the Assidians, zealous Jews that suffered in those times, as appears by the conference of 1 *Mac.* 1. 52. where the terme of *Antiochus* rage against the dayly Sacrifice is but three years ten dayes: again it is gainsaid by another witnesse of the Jews then living 2 *Mac.* 10. 5. affirming that the very same day of the Temples defilement, it was purified; whereto assents, 1 *Mac.* 4. 54. the same day of the same moneth; which it could not be, had there been an odde halfe yeare; yea opposite is this to his own witnesse else where, that after the Temples prophanation three years, or the self same day of the moneth, was their worship restored, and they offered on a new erected altar, *Antiq. lib.* 12. 11.

v. 25. *And he shall invent and publish great blasphemies against the mighty God, and by cruell tyrannies shal waste the strength of the Saints, intending to alter the manners and religion of all people, wherein he shall greatly prevaile through the permission of God, for* 350. *yeares.*

Now that the Text will not admit of any such interpretation of three years and a half, observe first in every of the Prophets visions, the word [untill] intends a long season for the events it designes, as in 2. 34. the raising

up

up of the kingdom of the Saints intended by this ſtone, was long after the beginning of the laſt metall ſhined in his glory: alſo 7.9.till the Thrones were caſt down, the time was long before the ancient of dayes ſhould come to caſt downe the Thrones of theſe four Tyrants: ſo here the little horne weares out the Saints and attempts the change of times untill,&c. Secondly, theſe actions that are aſcribed to this Tyrant cannot be effected in ſo ſhort a cut as three years and a halfe,as the compoſure and publiſhing of his blaſphemous Doctrine,to the embracement whereof he attempts to bring all people, which is meant by his changing times; alſo his wearing out of the Saints, which intends rather a linguring conſumption, then ſudden diſpatch: Laſtly, his ſucceſſe and prevailing in a great degree to change times and Laws: The which is not the work of a few years, nor an age, witneſſe the beleeving Jews Judaizing throughout the age of the holy Apoſtles; Apoſtaſie alſo we know is no ſudden puſh (no man ſuddenly growing moſt wicked) but an inſenſible declining through many degrees; Conclude we then that the compoſure of Hereticall and blaſphemous Laws, the wearing out of the Saints, the innovations of Lawes and manners, in a great degree, extend his tyranny to a far larger time: But to the Turke theſe things do rightly accord, who invented a blaſphemous Hereſie, to the imbracement whereof, he compelled with fire and ſword, and cruell deaths, all he conquered,and by a tedious ſervitude and cruell tyrannies did oppreſſe the Jews, in which his deſignes he hath prevailed long, as our experience ſhews; This time times and an halfe, do in end one hundreth two hundreth and fifty years,being the full times of the

Turkes dominion and Tyranny over the Iewes, whose beginning being esteemed by the consent of Histories, to be at the yeare 1300. the addition of 350. years doth terminate their service of him in the yeare 1650. If this exposition hold true, it is they shall feel his rage by most bloody wars, upon and after their conversion, and that for fourty five yeares, but that whole time comes not under this computation; their kingdom is now restored, and they their own lords, though with much trouble maintained: The difference of which things will come to particular observance, on 12.11.12. But here it is objected that the words do as well signifie part of a time as halfe a time, and so ten dayes are part of a year, and may therefore fitly accord with *Antiochus* tyrannies over the Iews. To whom I answer, the holy Apostle or great Doctor of the Church rather) citing the like computation of time, though for different events, alludes to this of *Daniel*, and renders these words (that sound the dividing of a time) an halfe time, *Rev.* 12. 14. from whose authority herein it is not safe nor holy to depart. Whereas tis said they shall be given into his hand, we may observe the best of wicked mens tenure, to wit, a divine permission, who will cause them to vomit their sweet morsells, wherewith in the dayes of their pompe and pride, they had gorged themselves: Also observable it is that the reason why Tyrants oppresse and devour the Saints, is not their warlike feates and Chivalrie, wherein the Iewes were unmatchable, in the whole world besides; but the Lords yeildance of them to their oppressors, in judgement for their impieties.

D. Very foule sins may be committed in words onely *Mat.* 12.32. D. Blas-

D. Blasphomy against God and persecution of the Saints go usually together, *Isai.* 36.20.

D. The Saints themselves may be worne out in violent persecutions, *Mat.* 23.15.

D. Heresie cannot be entertained in a Nation without a change of Laws and manners, *Acts* 17.6. This Heresie of the Nazarenes (for so these men judged it) was not safe to be entertained lest the times should be turned upside downe, the conclusion was good, but the application of it to the Apostles was found false.

D. Its the Lords wisdome to couch holy mysteries in retired phrases, as 9.24.

26. *v.* We have here interpreted what the Spirit intended by the 9. 10. *v.* to wit, that these descriptions of the Lord do signifie the judiciary presence, for the revenge of the sufferings of the Saints, he is set forth then not according to the influence of his grace in his Church, but confluence of judgements upon the persecutors of his Church.

v. 26.
But being judged of the Lord, the Saints shall deprive him of his kingdome, and utterly consume his power and strength.

D. Such as are adjudged of God shall finde speedy execution of vengeance. *Zep.* 2.2.

D. The time will come when the Saints shall triumph over their former oppressors, *Zac.* 14.3.

D. A finall consumption attends the person and states of the wicked, *Psa.* 92.7.

27. *v.* The Kingdom is said to be possessed by the Iewes or Saints, and yet it is said that all Nations are to serve him the most high

v. 27.
Then shall the posterity of the Saints of the most high God pos-

high God, so that we may not interpret this Kingdome, both in the second and and this 7. *Chap.* of any other Kingdome, but such whereof men may be Lords, and our most high God Lord also, subordination of causes being no opposition; and such can be none but the outward administration of Religion and justice, wherein the Lord makes men on earth deputy-gods.

possesse the kingdom in great extent over the whole earth: The mighty God ruling amongst them, with an unchangeable dominion causing all people of the world to yeeld subjection to his laws.

D. The dominion which our Lord exercises in and by the Church shall extend over all the world, *Psa.* 2. 8.

D. The posterity of the Saints are blessed by God for their sakes, *Rom.* 11. 28.

D. In the Restauration of their Kingdome to the Saints their dominion shall never be given from them, 2. 44.

D. Such as submit to Gods ordinances of Religion or justice exercised in the Church serve him therein, *Luk.* 19. 14. 27.

28. *v. Daniel* is willing to make knowne not onely the vision it selfe, but also the effect it wrought in him, that others might both know what it cost the Holy Prophets the understanding of the holy visions, and also to shew the nature of the holy Prophets Divine Raptures, they were of competent minde and memory, able both to trea-

v. 28. *The vision and interpretation thus ended: I Daniel found my heart much disquieted, so that my countenance began to be pale and wan: yet did I not forget to meditate of these things.*

treasure up and to meditate of the Divine mysteries revealed to them.

D. The newes of the suffering of the Saints is very troublesome to godly mindes, *Jer.* 49.20.

D. Disquiet in heart will worke a change in the outward man, 2 *Sam.* 13.4.

D. Much study will make a healthy man looke with pale cheeks, *Eccle.*12.14.

D. Godly hearts doe treasure the word in their hearts, *Luk.* 2.51.

Chap. 8.

Chap. 8.

THis vision of the Ram and Goat was three years after the former of the four monstruous beasts, in the 7. *Chap.* and immediately before the hand writing on the wall in the 5. of which order there is speciall reasons, 1. For by this time *Daniel* had two yeares and upward to digest the former vision, and by seeing his ignorance he brought to desire more clearer knowledge. 1. The Babyloniſh Tyranny was now at an end, & the Church to have new Lords domineer over her, concerning whom it was requisite, she should be further informed who they were, what, and how long their tyrannies should endure: yea, 3. this vision might prepare beleevers for the sudden change now at hand, whereof they might be resolved hereby: The Medes and Persians were now in the Siege of Babylon, who drunke with security sate as a Queene presuming she should never see widowhood, whose pride notwithstanding the holy Jews were to know, that the Ram Media-Persia would push and trample under foot all the beasts of the wilderness.

1. *v.*

Also in the third yeare of the raigne of Belshazzar there was another vision revealed unto me Daniel, besides the former in the first yeare.

D. The

ſt

n,

n

I
ny
be
be
of
o-

BPJCB

d
y
ſe
ie
it
ſt
ie
n)
e,
d
ſt

y
n.

3. *v.* This vision reſpects onely the Beare and Leopard; the firſt

3. *v.*
And as I viewed
round

Chapter 8. containes Israels consolation, who being now ready to returne, are warned of three following Oppressio
Oppression, and Gods judgement upon them, the which is shadowed forth by a twofold

- vision
  - scene for
    - Circumstances of
      - Time, { definite, 3. of Belshazzar. / indefinite, after 7.
      - place of { world, in Persia. / province, by Euleus.
      - person.
      - manner, a vision waking, 2.
    - matter, the
      - Persian Ram, whose
        - abide, by the River.
        - nature { in himselfe, beastly. / to others horned, with { one former, / a second fiercer, 3.
        - actions of warre { tyrannous. / prosperous. / imperious, 4.
      - Goat, Greece, in whom
        - preparation, wherein { disposition, beastly. / situation, West, in Asia. / beginnings of dominion { far. / neare. / expeditiō { speedy. / by an horne { notable for valour. / arising in the beginning of the Emp
        - Exaltation, whereof
          - cause, the rams ruine in it { approach { closely by battell. / on his owne banke. / furiously, 6. / assault, wherein the { affection. / succesſe, ill to { Persian horn / Median hor / Aids of oth
          - degree { increased by { rams victory. / hornes valour. / distinguished by { derision of the horn { in his strength / utterly, by the / division to others, their { nature. / number, fo / place, 8.
          - progresse against { countries where { Authour { his { birth. / right, little. / invasion { degree, great. / parties, what { Persia. / Egypt. / Judea, 9.
          - Church, whereof { attempts against { people. / pastors, 10. / Messiah { being dayly / Sacrifice { made deso
          - Reason, in it { Gods permission. / mans transgression. / issue deplored, 12.
  - Interpreted, for
    - Summe { demanded { by whom. / of whom. / in what the { Sacrifice. / Sanctuary. / desolation of { Professours, 13. / resolved by the Numberer for { Time, two thousand three hundred dayes. / happy restore, 14.
    - Instructor his
      - appearance described by the { occasion, Daniels meditation. / forme, an humane shape, 15.
      - commission the { authour, from whom. / instrument, to whom. / cause, what, 16.
      - preparation containing his { accesse { neare. / terrible. / premonition of Daniels { duty. / comfort; 17. / corroboration, where { party. / disposition, atrance. / maner, by touch, 18
    - Inlargement, whera
      - Instruction, whereof
        - summe for { invitation, behold. / resolution, of last wrath. / reason, from decree, 19.
        - Order expounding.
          - ram, in whom observe { Type, two hornes. / verity, Medes, Persians, 20.
          - Goat Greece with his { union in one horn, whose { nature, goring. / authority, a king, 21. / division, where { occasion. / parts, foure. / power, 22.
          - little horns for { rise described by his { time 2. of { Empire. / Church. / quality, for { impudencie. / treacherie, 23. / power { degree. / right { abroad. / against Saints, 24. / increase { policie. / pride. / treacherie. / ruine, whereof { cause for his { defiance of God. / manner { full / immediate, 25.
      - Conclusion, in which { Tenor { explaining. / limiting, 26. / effect, faintnesse, where { its degree, sick. / his patience of it { with diligent labour. / from others observance, 27.

Place this between folio 216. and folio 217.

D. The Lords comforts are directed in the fitteſt ſeaſon, *Luk.*2.6.

D. The Lord revealed himſelf in viſion to men, waking as well as in dreams. *Heb.* 1.1.

D. The Lord ſo ordered that one viſion ſhall explain another, as, 10.14.21.

2. *v.* The place where *Daniel* ſaw this viſion was in the Province of Perſia, and upon the bankes of the river Vleus, which runneth by the royall City Shuſan; but how he was here, whether truly or in viſion onely, may ſeem doubtfull; to me it ſeems to have been in viſion onely; for that, 1. In this third yeare he was in Babylon where he interpreted the hand writing, 5.1. the which was blocked up all this year by the Perſian Army, ſo that none might paſſe or repaſſe to or from the City. 2. Beſides, *Daniel* continued in the Court of Babylon untill the raigne of *Cyrus*, without removall thence, that ſo the Church might have a faſt friend hard in the Court, as. 1.21. 3 Laſtly, in the Province of Perſia, theſe events (here ſeene in viſion) were to be acted: There the Ram grew to his greatneſſe, here the Goat Greece ſpoiled the Perſians, and ſacked the royall City Shuſan: ſo that this place ſerved moſt fitly the beholding them in viſion.

2. *v.*
The which viſion I had as I retired my ſelfe to walke by the River Vlai neer the Royall Palace of Shuſan in the Province of Perſia.

D. The Prophets in their viſions ſaw things actually done, which hereby they knew were to be done, 1 *Kin.* 22.17.

3. *v.* This viſion reſpects onely the Beare and Leopard; the firſt

3. *v.*
And as I viewed round

and last being omitted: The Lyon Babylon had his wings pulled off even immediately upon this, so that it was a matter needlesse to boyle againe Babylons Coleworts; and as for the fourth Monster, he had received a great deale of satisfaction, from an holy Angell in the former *Chapter*, and needed not the particular knowledge thereof as yet another time and occasion may instruct him further therein, as it came to passe after, in 11.36. and 12. *chap.*

round about me, I observed standing on the banke of the river, a Ram with two hornes exceeding high & strong, whereof the one was much the higher, the which grew up after the other.

The Mede-Persian State is fitly resembled to a Ram, 1. Either in respect of the dispositon of their people, more subject to fears and cowardize then other people were: so that *Darius* in his war with *Alexander* seemes a leader of a flocke of sheep rather then an Army of Souldiers. 2. Or else because the Persian State was more milde towards the Jews, then the Goat Grecia, for under their Empire, there were no massacres of them, as after in *Antiochus* dayes: attempts there were many in the dayes of *Daniel*, *Ester*, *Nchemiah*, yet were those stayed; partly by the miraculous providence of God, and partly through the lenity of the Emperours themselves.

The two hornes of the Ram were the States of Persia, Media, and not their two Emperours *Darius* and *Cyrus*, for these Emperors never coped with *Alexander*, nor yet were at all broken off by the Grecians as the hornes were.

3. Also the Persian State continued with great Pomp, after

after these two were broken off, the which this Ram did not, but fell immediately upon the breach of these two hornes; the first of these two hornes is Media, by whose forwardnesse the Babyloniſh warres were undertaken; and *Darius* was the first Emperour, being crowned immediately upon the conquest of Babylon, as 9.1.

The second is the Persian State, which how ever it succeeded after the other, yet did it grow to further inlargement, by the valour of their first Emperours *Cyrus* and *Darius Hystaspis*, &c.

D. Those that are least cruell are yet harsh enough towards the Saints. *Rev.*2.10. where *Trajan* for humanity had many good parts, yet plaies the devill for ten yeares.

D. Of worldly States some are more prosperous and lasting then others. *Ex.* 28.14.15.

4. *v.* The Kingdome of Persia was situate in the Easterne parts of the world, so that he is said to push into the other three corners, Westward, Southward and Eastward.

D. Mans heart doth insatiably thirst after earthly things, *Ecc.*6.7.

D. Such men as are without the Covenant are but as brute beasts, *Psa.*32.9.

5. *v.* Such as are Studious in their present measure shall have new Revelation afforded them, *Rev.*1.12.

Grecia is resembled to an hee-Goat, for their unsavory and stink-

T 2 ing

4. *v.*

The which Ram (me thought) did butt with his hornes all the beasts in every corner or quarter of the earth, none could resist his rage, nor escape his reach, but he domineers over all and grew exceeding strong.

5. *v.*

And while I mused what this might mean, I observed an hee-

ing manners, being exceſſively given to venery and drunkenneſſe, King *Philip* was ſlain by *Pauſanias* for venery, and *Alexander* himſelf died ſuddenly of a drunken ſurfet, for which vices their whole Nation was infamous. 2. Alſo for their expedition, in conqueſt: as the goats are ſpeedy in paſſage, climbing the ſteps and craggy rockes with much eaſe; ſo did the Greekes ſuddenly overrunne the world; *Alexander* in ſix years conquered more then other Empires had done in ſixty, who being demanded how he obtained ſuch Conqueſts, he anſwered, By omitting no opportunity: And 3. ſpecially for their wilde and ſavage nature towards the Jewes, who were miſerably waſted by the Kings of the North and South, but eſpecially the little horne, that ariſes out of the four, as *ver.* 9

hee-goat come poſting from the Weſterne parts exceeding ſwiftly, having on his forehead one notable horne.

D. Dexterity and expedition is commendable even in evil actions, *Joh.* 13. 27.

D. Warlike courage and valour is an excellent ornament in a king, 1 *Sam.* 10. 9.

6. *v.* The Perſian Ram fell not by degrees, he ſtood by the River in his former ſtoutneſſe, even when the goat aſſaulted him, *Darius Codamannus* was able to give *Alexander* the great, the meeting in three maine battells, with much ſtrength, and very much Treaſure.

6. *v.* *Who ran upon the Ramme with two hornes as he ſtood upon the Rivers banke with a moſt furious aſſault.*

D. The faireſt States are ſubject to change in their greateſt flouriſh, *Ezek.* 31. 18.

D. Deſire of Dominion cauſeth great rage amongſt worldly men, as in 7. 2.

7. *v.* *Alex-*

7. *v. Alexander* the great overcame *Darius* the Persian King in three maine battells, the which the holy Spirit doth here expresse, wherein three especiall things are worthy observance.

7. *v.*
In which fierce onset he gave the Ram many sore wounds and brake off his two hornes, so that unable to resist his fury, he fell downe before the Goat notwithstanding the aide of others that were hired to helpe him.

First, *Alexander* was moved with choler against the Persians, nothing would appease him; *Darius* offered him his daughter in marriage, with part of his Kingdoms, and huge sums of gold in Dowry with her, all which were rejected by him with this Answer, The world cannot bear two Kings.

Secondly, he brake off both his hornes; the powers of the Medes and Persians was discomfited: For *Darius* after the overthrow of the Persian Army, in the first battell renewed his forces and mustered a new Army of the Medes, who also were subdued and turned to flight with their fellowes.

Thirdly, none of the beasts of the wilderneſſe could rescue him; for *Darius* renewed his battell the third time, hiring multitudes out of the Northern parts, who were vanquished with like successe, whom *Alexander* prosecuted with such eagerneſſe that they fled into the *Caspian* mountaines, and durst not peare out the head for many ages after: Thus see we the excellency of the Lords visions, being rather historicall narrations (where they finde an equall interpreter) then dark mysteries and inaccessible speculations.

D. Anger and desire of Revenge will admit of no appeasment, *Pro.*6.34.35.

D. The Tyrants of the world do sometime meete with their match, others as cruell as themselves, *Isa.* 20. 4. 5.

D. Such as are given up of God cannot be rescued by any aide, *Jer.* 37. 10.

8. *v.* By this victory the Macedonian King by his Greeks grew exceeding great: 1. Great in honours, dealing so nobly with *Darius* in giving him leave to renew his forces, so nobly with his wives and children, whom he honoured as sisters, not Captives: 2. Great in wealth, infinite sums of riches being gained, by rifling the Persian tents, and dead bodies, with whom silver was of no esteeme, their spurs, bridle bits, and stirrups, with other instruments were of beaten gold, as if they had gone unto Triumph rather then unto battell: 3. Great in Dominions, there being hereby an addition of the Persian Empires, which all came and submitted unto his Supremacy: 4. Great in fame and warlike terrour, so that all were afraid of giving battell to such a King; such souldiers; so that upon this *Alexander* conquered Countreys faster then any Post could journey to them.

8. *v.* *The which victory did greatly strengthen the Goat, but in this greatnesse that notable horne was broken off, and in the place thereof, four other grew up, bending toward the four quarters of the world.*

D. Worldly greatnesse consists in the addition of worldly things, as in 4. 22. Yet in this greatnesse *Alexander* was broken off, who died of a surfet as he was journeying from the Conquest of the Indies towards Babylon, where his coming was attended by the Embassadours out of all quarters, ready to do him homage,

but

but this bloſſome withered in its very budding.

D. The greateſt Conquerers are ſometime taken away in the greateſt pompe, *Judg.* 1.7.

Alexander thus dead great diſpute was among his Captaines, who ſhould ſucceed, by reaſon of *Alexanders* will, (who being demanded who ſhould ſucceed him, anſwered, The worthieſt) but after a while the Greckiſh Empire was divided amongſt four of his Captaines, called here four hornes of the Goat, *Seleucus* in the Eaſt, held Babylon, and Syria: *Caſſander* in the Weſt poſſeſſed Macedonia; *Antigonus* in the North enjoyed Aſia, and *Ptolemy* in the South had Egypt: Thus this Kingdome purchaſed with ſuch glory, with ſuch expedition, is here rent, he that could not endure a ſecond Kingdom, leaves four behinde him.

D. Poſſeſſions haſtily gotten are haſtily divided to ſtrangers, as in 11.4.

9. *v.* This little horne is *Antiochus Epiphanes*, wherein all ſides are agreed, ſpringing by lineall deſcent from *Seleucus Nicanor* one of the four Captaines and Lord over Syria, whom ſome confound with the little horne in the ſeventh, twixt whom indeed there is ſome reſemblance occaſioning his miſtake: wherefore it may be of uſe here to obſerve their likeneſſe, their difference; that the luſtre of the being truth may appeare, all the Clouds of miſtake diſpelled: 1. They are alike in their riſe and beginning, both little and baſe in nature, manners and Civil

9. *v.*
From one of which four Tyrants there ſprang another baſe one, which increaſed in power & ſtrength both towards Egypt and Perſia, and towards Judea the moſt pleaſant of Lands.

vill right to the Lordſhips they attained: 2. Alike in Tyranies, both hornes goring the Jewes (for ſo much horne intends, *Zac.* 1. 19) now the Saints, ever the beloved of God.

3. And alike they are in ſucceſſe, both prevail much, either in caſting downe the truth, or change of times, and alſo in wearing out the people of the Jewes, for a time determined and limited of the Lord. Now for their difference, unlike they are,

1. In reſpect of their riſe, the little horne in *v.* 7. growes upon the body of the Beaſt, as in 8. *ver.* but the horne in the eighth ariſes out of one of the former hornes, as in the 9. *ver.* the which four hornes are not the body of any Tyranous State, but either hornes as here are heads, as in 7. 6. 2 Unlike they are, the power of the little horne in *v.* 7. began by conqueſt of other three *v.* 8. but the power of the little horn in *v.* 8. began by uſurpation and flatteries, as in 11. 21. *v.* 3 Unlike they are, the horn in *v.* 7. appertains to the fourth monſter, as in 7. 24. but the horn in 8. appertains to the third monſter, the four heads in 7. 6. and the foure hornes of the Goat Greece in 8. 8. *ver.* intending the ſame for ſucceſſours of *Alexander*. 4. Unlike they are in Religion, the horne in *v.* 7. is an Heretique, which he labours to eſtabliſh, where ere he conquers, as in 8. and 25. *ver.* for which cauſe hath eyes like a man: but the horne in the 8. is an Infidell, endeavouring to ſtabliſh Gentiliſme and Idolatry, where ere he conquers, as 11. 31. ſetting up an Idoll in Jeruſalem. 5. Unlike they are, the horn in the eighth is an enemy to the Moſaicall Rites and Ceremonies, the daily Sacrifice whereof he takes away, the truth whereof he caſts downe, as in 8. 11. 12. but the

but the horne in the 7. hath no leſſe deſpite againſt Judaiſme permitting them their ſuperſtitions, and patching up an Hereſie, with their circumciſion, and many other Jewiſh rites, to content rather then vex them) Chriſtianiſme once imbraced by the Jewes, he will then beſtirre him, pitching the Tents of his ruinous rage, to the intent to devour theſe new converts, as in 11. 44. 45. with 12. 1. 2. 3. appeares. 6. Unlike they are, the horne in 7. is limited to a time two times and a half, 25. which ſuppoſe it were three years and a halfe; yet agrees not with the limitation of the little horne in 8. whoſe terme of Tyrannie is confined to 2300. naturall dayes, 14. the which make ſix years three moneths and twenty dayes, but it hath been ſhewed that the time times and halfe is 350. yeares, which is far from the other in 8. 14. 7. Vnlike they are, the horne in 7. was to domineere untill God the Father came to adjudge the four Tyrannous States to the flames of vengeance, as 11. *ver.* but the horne in 8. is overtopped and confined by the fourth monſter, yet a whelp, as 11. 23. 30. 8. Vnlike in their end, the horne in the eight periſhed by the immediate ſtroake of God in the land of Perſia, as in *v.* 25. but the horne in 7. is to periſh by the ſtroake of *Daniels* people in the land of Judea, as appears 11. 45.

Hereto might be added, the one is a State, the other one particular perſon; alſo the fall of the one, left the Jewes under Covertbarne, being ſtill underlings, but the other falling, the Kingdome under the cope of heaven is reſtored to them, as 7. 27. *Antiochus* was little and baſe in title & right, being an uſurper; baſe in manners, eſpecially cruelty, ſuch a Tyger hardly ever was borne; baſe in Religion, being an outcaſt of the Cove-

nant, and an Idolater, that ſhamefull thing.

D. A very vile perſon may be raiſed from a meane condition to be very great, in 7. 8. *Antiochus* grew great towards the South, interpreted to be Egypt, in 11.8. toward the Eaſt, out of which the Ram of Perſia aroſe, as in 4. and intends Perſia.

D. As wicked men grow great they proceed to deſpiſe the Church, 2 *King* 8.12.13.

10. *v.* The hoſt of heaven is a deſcription of the Church on earth: true it is the Armies of heaven is taken for the Church Triumphant, as in *Deu.*4. 35. but there is expreſſe mention of the inhabiters of the earth beſides, ſo that it muſt needs be meant of the inhabiters in heaven; but the circumſtances of this place do ſhew it muſt be ſpoken of the Militant Church on earth: Sith,

v. 10. *Which committed great outrages againſt the militant Church, ſome of whom he perſecuted to death, yea the holy Prieſts of the Lord did put to moſt bitter death.*

1. They are ſubject to perſecution, and Tyranny of wicked men: And alſo, 2. Are in ſuch a ſtate, where the removall of the daily ſacrifice, is an affliction to them: And 3. In ſuch a State where tranſgreſſion bringeth deſolation; And 4. Such a State whoſe time is diſtinguiſhed into dayes and nights, as ſee in 11. 12. 14. *ver.* Thus heaven is taken, *Rev.* 12.17.

Now the Church Militant is called an hoaſt: For that, Firſt, Their profeſſion is a continuall warfare, a daily fighting with inward fears, and outward troubles. 2. Alſo for their relation to the Lord and head, who being a Prince and Captaine muſt needs have ſome ſouldiers to order and lead forth againſt the Prince of this

this world: 3. And Laſtly, in reſpect of the preſent tryall of Martyrdome, whereto the Church in theſe times were called, many yeelding their lives and liberties, for the truths witneſſe, as 11.34.

D. Perſecutors are limited that they cannot do all the miſchiefe they would, Rev. 2.10.

D. The Church on earth may be truly called the Army of heaven, interpreted ſo 24.

D. Such as ſhine in the light of holy Doctrine are ſtars in the Church, Rev. 1.10.

D. The light of heavenly Doctrine is the note of a true Miniſter, Joh. 5.35.

D. The Teachers of the flocke are ſpecially aimed at in time of Perſecution. Zach. 13.7.

11. *v.* The Prince of the Hoſte, is interpreted to be the King of kings in the 25. Who ever aſſumes to himſelfe ſuch a perſon, as the preſent State of his Church requires, he is the Captaine of his diſtreſſed Iſrael, and the king over all their preſent oppreſſors.

D. The afflicted Church hath the Lord the Captain of their ſufferings, *Heb.* 2.10.

D. Impiety againſt God, attends perſecution of the Church, as 3.15.

v. 11.

Yea ſuch was his inſolency, he exalted himſelfe againſt the Lord of the Church, by diſanulling the daily ſacrifices of the Lord in the temple, the which alſo was defaced and defiled by him.

D. The Lord takes himſelfe wronged in the injuries of his worſhip, *Mal.* 1.7.

The Lord hath ordained a daily ſacrifice morning and evening in the Temple, beſides all other offerings ordinary for the Sabbaths, and feaſts of the Lord; and

extraordinary in free-will offerings: The which teacheth us Christians: First, To observe a daily course of prayer and praise, the sacrifice of Christian Churches. Secondly, Also this both warrants, and commends, the practise of such Congregations where the publike worship of God in prayer and preaching is observed, by Lectures and Religious exercises on the weeke day; a practise also used by the holy Apostles, *Act.* 13.42. who preached in the weeke betweene the Sabbaths.

D. Gods Ordinance requires a setled course of publike worship in the Church, *Eze.* 43.27.

D. The solemne publike worship may be taken away in time of persecution, as 11.31.

D. The enemies of the Church have a spight at the very place of Gods worship, 9.26.

12. *v.* The abuse of the dayly sacrifice occasioneth the removall.

v. 12. *And by reason of the sins committed by them in abuse of the daily sacrifices, the Church was given over to his rage, and much mischiefe was acted by him against the true Religion.*

The worships of God were hardly recovered upon the returne from captivity, and yet we see the people had run themselves into such grosse abuses that the Lord could no longer brooke their manners; concerning the particulars of which abuse we have no infallible Record, yet a guesse we have by the beginnings long before; The Table of the Lord was contemptible, *Mal.* 1.7.

The sick and lame offered in Sacrifice, 8. the Priests attended the service of the Temple as meer mercenaries for hire onely, in 10. And this out of a prophane heart, and base esteeme of holy things, in the 12. 13. They

robbed

robbed the Lord in Tithes and offerings, as *Malac.*3.8. And in a word, they judged the whole Religion of God a bootlesse and vaine thing, 3.14. If these were the first fruits of their Returne, what may we deeme the after-crop, sins nature being ever growing to more and more hainous impieties? 2 *Tim.*3.13.

D. The Lord will surely revenge the abuse of his worships, *Jer.* 7.12.

D. Prosperity may be even in wicked practises against Religion, *Acts* 12. 1.2.3.

13. *v.* Our Lord is called the numberer of secrets, or the wonderfull numberer: For that 1. He is the eternall wisdom of the Father, by whom the good pleasure of God is revealed to Angels & men. 2. Also in respect of his speciall providence over his Church in numbering, and finishing, their affliction: He had now in hand the numbring of Babylons Empire, and finishing it, and also the numbering, and finishing of the Captivity of his Church, both which this year brought to light.

D. The Lord hath numbred and will finish the afflictions of his Church, *Mat.*24.22.

*v.*13. *Whereupon, me thought, an holy Angel demanded of the holy and wonderfull Numberer, how long the vision of the removeall of the dayly sacrifices, and the desolations of the Church for sin, should endure, wherein both the Temple, and the Church of God should be profaned and persecuted by him.*

The Papist would hence inferre their ninth order of Angels, here being mention of one superiour Angell: But this *Palmoni* is the Angell of the Covenant, the *Messiah*: For 1. He knowes the secret de-

crees of God, as being in the bosome of the Father: And 2. Is able to foretell things to come; Yea 3. He is acknowledged of the Angell, to be that great Doctor of the Church; all which declare evidently he is God. But here it is objected; we build for them their interceſſion of Angels, they wounding us with one horne of their *Dilemma.*

For Anſwer, 1. Let them know, here is no invocation, but a deſire of Reſolution.

2. Alſo theſe things were not actually done, but onely ſeene in a viſion, the outward Portraiture whereof is not Argumentative, being Symbolicall Divinity.

Laſtly, This requeſt is not directed to the Father, with whom onely interceſſion taketh place (if we regard the Divine order of working) but to the Son or Mediatour rather; this queſtion indeed ſhould have been propoſed by *Daniel*, as appeares by our Lords direction of his Anſwer to him, and not by the Angell, 14.

D. The holy Angels are very helpfull to holy men, as in 10. 8.

D. The loſſe of publike worſhip is laid to heart by godly mindes, *Zeph.* 3.18.

D. Tranſgreſſion will bring deſolation even into the Church of God, *Lam.* 1.9.

D. Where the Lord is highly provoked he will ſpare neither worſhip nor worſhippers, *Lam.* 1.45.

14. *v.* The number of 2300. dayes being taken properly for a day conſiſting of twenty foure houres, as the word ſignifies, doe make up ſix years three moneths and twenty dayes; concerning which,

v. 14. *Whereto he anſwered me, It ſhall endure ſix years, three moneths, and twenty dayes, in the end where-*

which, uncertainty ariſes by reaſon of the Poverty of Hiſtory, to record the actuall accompliſhment of the ſeverall events in their ſeverall times; that which ſeemes moſt probable is, that theſe years began when *Menelaus* revolted to Gentiliſme, and many wicked Apoſtataes with him, out of a deſire to ſerve the times, did ſet up the Cuſtomes of the Gentiles, 1 *Mac.* 1. 12. to 15. whereupon the Temple was neglected, and the worſhips contemned, and the people bent to revolt, as appears 2 *Mac.* 4. 12. to 18. The which Apoſtaſie being in the 142. year of the Greekiſh Empire and third yeare of *Antiochus* raigne, falleth out fitly with the purgation of the Temple by Judas and the other zealous Jewes in the 148. yeare of that Empire, & *Antioch.* 11. 1 *Mac.* 4. 52. Thus long were the ſacrifices neglected, and the Temple prophaned, what by the Jewes themſelves, and what by *Antiochus* in his own perſon, but the extremity hereof in *Antiochus* perſonall tyranny laſted not half the time, but three full yeares, as *Mac.* 10. 5. The word that is rendred daies ſignifieth evening-morning, with reference to the Creation, where it is ſaid the evening-morning was the firſt day: the which our ever wiſe God uſeth, to teach that theſe dayes are not to be taken for Propheticall dayes, but for naturall dayes, as is interpreted in 26. *ver.*

whereof, the holy Temple ſhall be cleanſed from all abominations.

D. In the Troubles of the Church the Lord mindes her ſpeedy recovery, *Pſa.* 120. 5.

D. The Lord will certainly reſtore to his Church his ſolemne worſhip, as 9. 17.

15. *v.* Upon our uttermoſt indeavours, the Lord uſeth to reveale him-

v. 15. *The viſion thus ended*

himself, *Act.*7.11. 12.

D. Holy Prophets themselves attained the knowledge of their visions in a great measure by their own studies, 1 *Pet.*1.10.11.

ded, as I thought upon the meaning, there appeared an Angel in the likenesse of a man.

D. The Lord is ready, yea very ready to further holy studies, *Rev.*13.1.

D. The Lord offers divine truths to us in a most familiar manner, *Hos.*12.10.

16. *v.* This voice was the voice of the Lord, that wonderfull Numberer, mentioned before in 13. as may appeare.

v. 16. *And withall, from the midst of the River Uleus, I heard the Lord calling with mans voice unto the Angel Gabriel, and commanding him to inform me in the sense of the vision.*

1. This Speaker hath authority to command the holy Angels, and his voice is readily obeyed by them, and is therefore the head of of all Principalities.

2. This Speaker taketh a speciall order for the Church her instruction, for which cause *Daniel* her Atturney was here retained by her great Doctor and Prophet.

3. This Speaker sits upon the waters, as being Lord Commander of all the peoples of the world; for which cause he is capable of such descriptions in the holy Propheſies, as 10. 5. and 12. 6. *Rev.* 10.2. and is therefore the Lords Christ.

D. Our Lord is Commander of all people of the world, *Psal.*93.1,2,3,4.

D The Lord takes speciall order for the instruction of his Church, *Ephes.*4.12.

D. Par-

D. Particular understanding is the end of all vision to the Church, *Deut.* 5. 1.

Gabriel onely of all the millions of holy Angels, hath his name recorded in Scripture, the which name is ascribed to him in respect of Office, not Nature, being especially imploied in the service of the church, called therefore, *The man of the mighty God.*

D. The Lord would have the Angels so far known by us onely, as may further our comfort here on earth, *Judge* 13. 17, 18.

17. *v.* D. Even an Angels presence is fearfull to fraile nature, *Judg.* 8. 6.

D Holy mindes are not easily backed from good purposes, *Luk.* 7. 48. 49. 50.

Daniel is first informed of the time of this desolation of the Church, to be neere the end of the cruelty of this whole State, of the goat Greece, the knowledge whereof was especially usefull for comfort: for the returned Jewes might have a good space to plant themselves, and have liberty to arme themselves against a storme, all the holy Jews might be cheared in that this goat-Greece so rough and cruel, should not long thrive after the Saints bloud-shed.

17. *v.*

Who accordingly comming towards me, I was so afraid at the beholding his glory that I fell flat on my face, and he said, know O man that this vision of the daily sacrifice shall be towards the end of the Tyranny of the Greekes.

D. Mercilesse cruelties against the Church do bring the faireſt States to speedy Ruine, *Rev.* 18. 24.

18. *v.* The former part of the vision was seen by the Prophet waking, the following to him in a deep

18. *v.*

Upon which words I was wrapt in a deepe

deep sleepe, and Propheticall Trance.

deepe Traunce, as I lay groveling on the ground, but he touching me with his hand I stood on my feet.

1. The former was a teacher of the outward senses, of the savage nature of their oppressors, under such Types as were the next objects of the outward senses; but the interpretation following, being the spirituall thing intended by them, is apprehended onely by the understanding.

2. Again sleep is the binder of the senses, so that they cannot withdraw the minde from meditation by their various objects, their vaine wandrings.

And Lastly, sleepe is a more spirituall disposition, where in the sensuall appetites and senses do not so d honour the soule, as they doe waking.

The soule being retired and mewed up, by sleepes binding her Organs, and instruments of outward action, is most her selfe, and of best ability, for divine contemplations, especially where the sleep is deep; in remisse and unsound sleepe, the minde wanders and dreams, not in sound and fast sleeping.

D. The Lord doth first dispose and fit us, and then reveale himselfe to us, *Acts* 14.16.

This may seeme a strange sleep, sith *Daniel* hath his seeing, and seeth, and observeth the hand of *Gabriel* moving towards him, also hath his feeling of the hands-touch of him, and with all his body hath strength to stand upright without nodding, bending or falling, and yet such a sleep as made him insensible of other things present in and about him.

D. Where the Lord reveales himselfe to his creature,

ture, nature ſhall ſo work or not work, as that the Lords worke of grace be furthered or not hindered, *Phil.* 2.13.

D. Mans frailty ſhall be no ſufficient barre to the Lords Communion, *Jam.*5.17.

This touch of the Angell cauſed *Daniel* to ſtand his ſtanding (that is) to ſtand firmely without reeling to and fro, which otherwiſe his ſleeping muſt needs occaſion.

D. It's a ſupernaturall ſtrength that fits us for divine things, *Rev.*1.17.

19. *v.* Thoſe of the learned that exclude the Romane Empire from *Daniels* viſions of the four metalls and monſters, do uſe an argument from this place, to ſtrengthen themſelves: for (ſay they) if the laſt indignation of the Lord againſt the people of *Daniel* be exerciſed by the goat-Greece, then are not the Romanes brought in, as afflictors of them, and ſo are none of the mettalls or ſavage beaſts in the 2. or 7. *Chap.* For reſolution whereof, we muſt ſuppoſe he anſwers ſufficiently, that reſolves the doubt in queſtion, when the laſt extremity of the Jews oppreſſion ſhould be was never demanded, but onely when the laſt indignation of the goat ſhould expire, there were many, what of Syria what of Eg pt, that had afflicted the Jews, for which cauſe his indignation is called the laſt; that this may appear obſerve, 1. The Angell demands in 13. when the deſolation of the ſacrifice and ſanctuary by *Antiochus* ſhould ceaſe, whereof being informed in the 14. is upon *Daniel* his induſtry in 15. commanded in the 16. to informe him particularly

19. *v.* *Which done, he proceeded to inform me concerning the finall end of the Greekiſh perſecution, the which ſhall not paſſe the Lords appointed time.*

ly therein the which he doth in this place: Secondly, Besides, whereas it is demanded why the Romanes should be omitted in this 8. expounding the 7. *Chap.* It hath been answered before on 3. *ver.* yet further I reply for the same reason, that *Daniel* must seale up the vision of the Jews repaires in 12. 9. untill the time of the end; as the time of accomplishment drawes neer, so the Propheſies are ever more cleare, the which rule holds in the whole word, without exception, so that for the present it was sufficient to hear particularly of the two next oppressors now, before the fall of the first.

D. The Lord is carefull his Church should be warned of her trialls to the uttermost, as 10. 4.

D. Such things as are appointed of the Lord are certaine and infallible, as 11. 35.

First, the Lords will proceeding from his simple essence must needs be simple like himselfe, it being impossible that infinite holines, wisdome, power, or simpleneſſe, should act sinfully, unwisely, weakly, uncertainly.

Secondly, the Lords will is his own motive to, and his own rule of action, which if it be uncertaine and doubtfull in him, his government must needs jarre, and be unlike it selfe, uncertainty being ever the mother of disorder; which to imagine of God were high blaſphemy, 1 *Cor.* 14. 7. 8. 33.

Thirdly, the Lords will is the foundation of all his workes, all things being made and governed according to that Arch-type or plot, eternally in the holy minde of God: And it is as easie there should be a new God, as that any new thing should fall out either without, or otherwise then the Lords decree: now suppose this foundation be looſe, doubtfull and uncertaine, the structure

that

that is built upon it, cannot be ſtable, but ever ſhaking, ready to fall; but tis far otherwiſe with the workmanſhip of the Lord, *Eccle.* 14.5.9. 2 *Tim.* 19.

20. *v.* D. The word is a ſufficient interpreter of it ſelfe, *Daniel* 1.20.

D. There is a ſweet Analogie twixt the ſigne, and the thing ſignified, *Mat.* 13.38.

21. *v. D.* Tis uſuall in the word, to put the ſigne for the thing ſignified, as 7.17.

D. The Kingdome of Grecia did ſpring from *Javan*, *Geneſis* 10.4.

22. *v. D.* The Church never wants enemies; when one falls, four ſucceed, as 10.20.

D. Diviſion ever weakens the richeſt and moſt warlike States, *Mat.* 12.26.

23. *v.* When the ſinnes of the Church are full, their oppreſſors are mighty, *If.* 28.22.

D. A fierce countenance is a ſigne of a bloody diſpoſition, *Deut.* 28.50.

D. Secret plotters of miſchiefe are the moſt dangerous enemies, 2 *Sam.* 15.31.

20. *v.*
The Ram thou ſaweſt with two hornes, intends the Empire of the Medes and Perſians.

21. *v.*
The ſhagged Goat is the Greekiſh Empire, whoſe eminent horn intends the firſt Emperour thereof.

22. *v.*
Upon whoſe death the whole Empire ſhall be divided into four kingdomes, but of inferior power, the which the 4 leſſer horns do declare.

23. *v.*
And towards the end of the Empire, when the ſins of thy people are filled up, another Tyrant ſhall rule, of an impudent face, and ſecret plotter of miſchefe.

24. *v.* The cauſe is not to be meaſured by the ſucceſſe, an uſurper may grow great, 7. 25.

The Iewes are called the mighty people: 1. Either for that by nature they were moſt undaunted, witneſſe *Iudas* and his brethren, and the Aſſideans zealous of the law: The ſame *Titus* (in the ſacking of Ieruſalem) acknowledged, but further then their own lawes, we need not to ſeeke for witneſſe, divers whereof were of uſe to bridle their exceſſive cruelty, as the law of divorce, of jealouſie-water, of Inhibition of bloud, and of her taking the dam with her young, of ſeething a kid in her mothers milke, their Cities of refuge, and limitation to forty ſtripes. 2. Or elſe, For that being the Lords people, they were a terrour to all their enemies, while they maintained their peace with him, the which the Hiſtory of the *Iudges* and *Kings* confirmes.

24. *v.*
Who by tyranny and uſurpation ſhall grow exceeding great, and by treacherous policies ſhall conquer many nations, yea, many of the holy and valiant brethren ſhall be deſtroyed by him.

D. The Lord will not ſpare a mighty nor holy people if they rebell, *Act.* 13. 40. 41.

25. *v. D.* It's a note of the worſt men to raiſe themſelves by craft and policy, as 11. 27.

D. When baſe perſons are exalted they grow intolerable proud, *Pro.* 30. 32.

D. Faire promiſes of proſperity are very dangerous baits, *Mar.* 4. 9.

Antiochus is ſaid to ſtand up againſt

25. *v.*
Who by his wiles ſhall do much miſchiefe, cauſing many of thy people to fall away by promiſes of Peace and Preferment, but in the pride of his heart, exalting

gainſt the Prince of Princes by deſtroying the daily ſacrifices, and by ſetting up Idolatry in the Temple, as 11. 31.

exalting himſelfe againſt the Lord of Lords, he ſhall be deſtroyed by Gods immediate ſtroke of vengeance.

D. Prophanation of Gods worſhip and ſetting up Idolatry are immediate diſhonours to God himſelfe, *Iſa.* 42. 8.

Antiochus death is differently related, the Maccabees being unlike themſelves; that which hath moſt probability is recorded, 2 *Mac.* 9. 5. 28. that being ſtriken with a moſt loathſome diſeaſe died miſerably thereof: how ever that ſome ſtrange hand of God overtooke and ended him, our Text is plaine.

D. Such as ſtand up againſt God are like to periſh by ſtrange plagues, *Act.* 12. 23.

26. *v.* The Angell ſheweth onely the 2300. dayes to be taken properly for ſo many naturall dayes after the Iewes eſteeme of a day from *Gen.* 1. 5. True ſo taken in 7. 16. 19. The time for the end of theſe things was about 300. years after.

v. 26. *As for the viſion of the naturall dayes, know they are to be taken properly, wherefore conceale the viſion, it being for a long while yet to come.*

D. The Lord would have viſions concealed till toward the accompliſhment, as 12. 9.

27. *v.* The meditation of Gods judgements may make the heart faint, *Jer.* 4. 19.

v. 27. *I being aſtoniſhed at the viſion, fainted and was ſickiſh for certaine dayes, yet I bore*

D. Holy duties ſhould not take us off from diligence in callings, as 6. 4. 10. What

What businesse of the Kings this might be is unknowne, though *Daniel* was out of grace with *Belshazzer*, yet not out of office under him, wherein he continued untill the first yeare of *Cyrus*, as 1. 21. yet how ever he was so neglected by the King, as is plaine from 5.13. yet he will not neglect his service to the King in his place.

bore it out so, that I dispatched the businesse I had of the Kings, and my sicknesse was not observed by any.

D. The neglect of superiours should not occasion negglect in faithfull servants, *Eph.6.6.*

This *Belshazzer* was a lewd liver and a very unworthy man.

D. Unworthinesse of kings doth not exempt Subjects obedience, *Rom.*13.1.

D. Holy men are willing to dissemble their griefes before scorners, *Est.* 5.1.

Chap. 9.

RPJCB

Media, beſides Perſia already in poſſeſſion : Theſe two Kings, *Darius* and *Cyrus*, ſubdued the Chaldeans, ſurprizing Babylon in the night, by a ſecret way they had hewed out under the river and walkes of the City, and ſlew *Belſhazzar*, and by joynt authority poſſeſſed the Empire : *Darius* we ſee is Emperour, and *Cyrus* we read

Chapter 9. containes Israels Consolation upon the Returne,

- Daniels humiliation, by
  - occasion
    - Babels ruine, 1.
    - accomplishment of promise, whose
      - authour.
      - pen-man.
      - matter, for
        - time seventy yeares.
        - release, 2.
  - performance, whose
    - preparation, by
      - outward affliction
      - inward contrition.
      - earnest supplication, 3.
        - privative, fasting.
        - positive
          - sackcloth.
          - ashes.
    - confession, for
      - parts
        - preface describing the Lord to be
          - great.
          - dreadfull.
          - faithfull to
            - lovers.
            - obedient, 4.
        - matter
          - begun
            - acknowledging sins of
              - commission, for
                - nature
                  - sin.
                  - iniquity.
                - affection, wickedly.
                - degree, by departing from
                  - Laws.
                  - Ordinances
              - omission of word
                - familiar from Prophets.
                - sent of God.
                - directed to
                  - Kings.
                  - Nobles.
                  - Ancient.
                  - Commons
            - judging
              - Lords righteousnesse.
                - cause, why.
                - parties
                  - Judah.
                  - Israel.
                - measure, 7.
              - Jewes misery, for
                - mention of
                  - extreame, in
                    - extent, on
                      - Kings.
                      - Nobles.
                      - Ancient
                    - desert, 8.
                - iteration, being
                  - recoverable
                    - by the Lords mercies.
                    - though sins grievous, 9
          - doubled lamenting
            - omission, by
              - contempt of
                - Gods word.
                - Prophets voice
                  - familiar.
                  - plaine, 10.
              - revolt for
                - degree
                  - all parties.
                  - done sinningly.
                - effect of curse
                  - recorded
                    - in full measure, 7
                    - for sureness, by oath
                    - by Moses the Prophet
                  - confirmed, for
                    - parties, who
                      - whole body. 11
                      - judges.
                    - measure
                      - fore.
                      - incomparable
            - dispositon, impenitent
              - foule, for
                - defect in the
                  - helpe of Reformation, neglected.
                  - act, prayer.
                  - forme, turning.
                  - motive, credence of threat, 13
                - punished, for
                  - authour.
                  - severity.
                  - reason, Gods justice
                    - universall.
                    - in this particular
        - petition, for
          - forme by deprecation, whereof
            - motive, their deliverance from Egypt, enlarged by the
              - power redeeming.
              - glory purchased.
            - matter, wrath of Jerusal.
              - promise, by a just God.
              - their unworthinesse of like, 14
            - Reason her
              - relation to God.
              - derision of others, 16.
          - enforcement, for
            - Temple in consideration of both
              - servants prayer.
              - owne ordinance.
            - city from
              - pitifull desolation.
              - her relation to God.
              - their self-deniall, 18.
            - People, wherein
              - threefold request
                - hearken.
                - forgive.
                - hastens.
              - motives, wherby
                - his glory.
                - their denomination, 19
- Gabriels vision, whereof
  - appearance, for
    - Time
      - Indefinite in the instant of prayer, whose
        - parts
          - confession.
          - petition.
          - supplication.
        - object
      - definite of the even sacrifice
        - cause, the Temple, 20.
    - person, his
      - mission, caused to flie.
      - arrivall, in respect of
        - place, of prayer.
        - manner, touched, 21.
    - end, to informe
      - professed, 22.
      - begun by his
        - relating of the
          - acceasse for
            - time of audience.
            - intent.
            - motive.
        - exhorting to
          - understand.
          - consider, 23.
  - Information of a promise
    - briefed, for
      - time, seventy weekes.
      - objects of it, the
        - people.
        - city.
      - purpose, respecting their
        - sin to
          - destroy reigne.
          - stay imputation.
          - to worke reconcilement.
        - Messiah respecting his
          - righteousnesse.
          - prophecies.
          - inauguration, 24.
    - explained, by
      - distribution into
        - 7. weekes
        - 62. weekes
        - one weeke
          - beginning at Cyrus Proclamation.
          - ending with the Messiah his History.
      - exposition
        - seven weekes Jerusalems restore
          - to habitation in
            - wall.
            - street.
          - in troublous times, 25.
        - 62. weeks for sacrifice of Messiah
          - manner, violent.
          - intent, for others.
          - revenge whereof
            - exception of future Call.
            - degree for
              - things
                - City.
                - Sanctuary
              - manner, furiously
              - time, in end of war
        - one weeke for
          - call of Gentiles.
          - end of Ceremonies.
          - ruine of Jerusalem
            - instruments.
            - degree
              - as first determined
              - to utter desolation

Place this betweene folio 240. and folio 241.

Chap. 9.

v. 1.

THis firſt yeare, is not meant of the firſt year of his Kingdome over the Medes, but of his Empire over Baby-

v. 1.

In the firſt yeare of the Empire of Darius, the ſon of Ahaſuerus the Mede, wherein he was crowned Emperour of Chaldea.

n, for which cauſe it is repeated gaine in the ſecond Verſe, after e mention of his Coronation in abylon: *Darius* for diſtinction ſake, is ſirnamed, *The ede*, there being others of that name afterwards Emrours of Perſia.

His father *Ahaſuerus* had two ſons, *Aſtyages*, and this *arius*, whereof *Aſtyages* had one onely daughter, with hom being highly offended, by reaſon of a certaine eame, he commanded her to be ſlaine, and in this diſeaſure adopted his brother *Darius* to the Kingdome ter him; who alſo had one daughter, that he married *Cyrus*, whereby he became heire to the Crowne of edia, beſides Perſia already in poſſeſſion: Theſe two ngs, *Darius* and *Cyrus*, ſubdued the Chaldeans, ſurizing Babylon in the night, by a ſecret way they had wed out under the river and walkes of the City, and w *Belſhazzar*, and by joynt authority poſſeſſed the mpire: *Darius* we ſee is Emperour, and *Cyrus* we read

in the ſame yeare, proclaiming liberty of Returne to the Jews, by an Imperiall authority: The which Proclamation muſt needs be the ſame yeare, ſith the ſeventy yeares were expired in the fall of Babylon: and alſo the Jews ſervitude was confined to the Babyloniſh State: *Nebuchadnezzar*, *Evil-merodach* his ſon, and *Belſhazzar* his ſons ſon: yea, we may not imagine, but that the Lord was very punctuall in obſervance of the time of ſeventy yeares account to a day; Egypts bondage was longer certaine hundred yeares, and yet they ſhall not ſtay one night beyond their compaſſe, the which truth of the Lord is ever permanent.

D. After much patience the Lord raiſes up deliverance to his Church, *Judg.* 2. 15, 16.

v. 2. *D.* The ſtudy of the Scriptures is a duty even to the moſt eminent gifted, *Pſal.* 119. 79.

D. The accompliſhment of the promiſe is to be expected in his ſeaſon, *Hab.* 3. 1.

v. 2.
Yea in the firſt year of his Empire, I Daniel underſtanding by the Prophecie of Jeremie, that the ſeventy yeares for deſolation of Jeruſalem, were now accompliſhed.

The end of the Captivity was knowne to be the period of Babels confuſion, but the beginning was a matter ambiguous, by reaſon of the three different voyages thither: from every of which, ſome or other of the learned do number theſe ſeventy yeares: For reſolution wherein, I take it the ſeventy yeares begin at the captivitie of *Jeconiah*: For that, Firſt, the Prophet *Jeremie*, in 29. 10. writeth to the comfort of theſe captives, promiſing in the meſſage of the Lord, that their captivity was to laſt but ſeventy yeares; which had beene cold comfort, if

if either eight of them had beene already past, or had they beene to begin eleven yeares after. Secondly, The true Israel and obedient hearers, went into captivitie under *Jeconiah*, who hearkening to the counsell of the Lord, yeelded themselves to *Nebuchadnezzar*; for which, the Lord promised to be a little Sanctuary to them in the land of their captivity. These were the good figs, who were basketted up together, and to whom the promise is directed, *Jer.*24.1.5.6. Thirdly, The Prophet *Ezekiel* keepeth a Record of *Jeconiah* his captivity, and in faith of their Returne, numbers the yeares of their bondage for the comfort of their tedious affliction: which had beene uncertaine comfort, had the captivitie beene reckoned from any other time. This he doth, *Eze.*12. and 8.1. and 20.1. and 37.1. and 31. 1.

Now whereas seventy years were to be fulfilled in the desolations of the Jewes; there is some divine argument, seeing seventy years is the ordinary terme of a mans life, *Psa.* 90.10. Not longer, for by that time the most of the brood of Rebells would be consumed, against whom the Lords displeasure was especially incensed; besides, a longer time might have been perillous, to such as had been borne in captivity, who being naturalized to Babylon, might have degenerated from the Religion of God: the which we see in many, who stayed still notwithstanding the liberty of return: Not any shorter time, that the Lord his justice might shine forth, who war so provoked, that he rejects his people for their Rebellions one whole age.

3. *v. D.* The serious meditation of the promise is an argument unto prayer, 2 *Sam.*7.27.

v. 3. *Whereupon I addressed my selfe to humble*

D. Prayer is a ſpeciall refuge of the godly in diſtreſſe, *Act.*12.5.

D. In ſeeking extraordinary mercies, faſting muſt be joyned to prayer, 2 *Chro.*20.3.

humble me before the Lord with prayer and faſting, with ſackcloth and aſhes, afflicting my ſelfe as unworthy of the leaſt of Gods mercies.

Now in that theſe Ages ſo diſſolute, do deſpiſe holy things, and undervalew this duty, which as it once found too much eſteem in the by-paſt-times of blindenes; ſo now is deſpiſed by theſe licentious ages, wherefore it may ſeeme profitable to deſcribe the eſpeciall uſe thereof: Firſt, uſefull it is as being a degree of humiliation, the act of it being a vilifying of our ſelves before God, as worthleſſe the Lords mercies; The outward man being afflicted by abſtinence, as well as the inward by contrition, ſorrow and ſhame: Secondly, uſefull it is ſeeing hereby we juſtifie the Lords righteous judgements, that all iniquity might ſtop her mouth, and the Lord cleare when he is judged, the which faſting doth, being a ſeconding of the Lords affliction, as here 13.14. Thirdly, uſefull it is being a reall confeſſion of God his judgements and our unworthineſſe of any further patience or permiſſion of the Lord. The which reall judging of our ſelves, flowing from an holy hatred of ſinne and our ſelves for it, is of ſpeciall reſpect with the Lord, who prizes the leaſt degree of Confeſſion, *Pſa.*32.5. Fourthly, uſefull it is as being a ſpeciall helpe to prayer, both to the duty of confeſſion: 1. As working a holy remorſe of heart, and wringing us for the former abuſe of Gods mercies, which now we lament with vexation of ſpirit; alſo, 2. As nouriſhing indignation againſt our ſelves for our former

former disordered lives, whereby a God so plenteous in goodnesse, so patient, so ready to forgive, is deeply provoked by us: 3. As furthering an holy deniall of our right to the blessings of God we do now enjoy, by reason of our often forfeitures, by non-payment of the chiefe of Gods feare, and by reason of our new arrerages of new offences, and dayly debts we run into: so also is it a help to petition the very essence of prayer, and that especially: 1. By thwarting sensuallity, when the body is pampered, unfit, lazy, and dull, unapt to any service either of God or man, but being restrained and kept sparing, it proves more wakefull, industrious and painefull: 2. By nourishing spirituall poverty, he that afflicts himselfe for his own disability to pay sins ransome, or worke out his peace with God, by fasting he acts his nothingnesse (men and Angels spectators) before his God, so that the soule thus disabled, cannot but cry earnestly and long for the fruition of God his mercy in Christ: 3. By keeping the appetites hungry and in a craving disposition; the belly is a Master of Arts, and makes a man an Orator, and poverty pinches and stirres up ardent desires after the fruition of good things we stand in need of: 4. Usefull it is being a bond and tye to a well ordered conversation hereafter: 1. It being a disclaime and disavowing of our former courses, and an act of renewing our Covenant with God, every act of Religion binding us afresh to the Covenant we have made, *Deut.* 26. 17. The breach whereof, we thus lament: 2. It being a silent resolution of amendment, new ability of walking with God being desired, so that we cannot with any face returne to our former courses of sinne, being disgorged by the act

of humiliation for them: 3. It being a forcible argument in the mouth of renewed conſcience, Such & ſuch a time thou didſt judge and condemne thy ſelf, for ſuch thy offences, and madeſt thy ſelfe viler then the earth; and what, (may conſcience ſay) is that a matter of nothing now, which once thou deemedſt unworthy a roome on earth? 4. It being a ſpurre to all other holy duties, for can any that have humbled themſelves by extraordinary prayer and faſting, neglect ordinary, either in the family, or Cloſet? Can any that profeſſe ſo much tenderneſſe in lamenting the ſins in, or judgements on the Church (felt or feared) walke inordinately themſelves? Whereby to the publike ſore, we adde provocations afreſh againe.

4. *v.* D. The Lord our God is the true object of prayer, *Iſ.* 8.19.

D. A particular confeſſion of ſin is requiſite in prayer, *Jer.*14.7.

D. Our God is a great and dreadfull God, *Pſa.* 50.1.3.

D. Our God keepes Covenant and mercy with his people, *Ezekiel* 6.3.

D. The love of God is a grace to which the promiſe of mercy appertaines, *Eph.*6.24.

v. 4.
And thus I prayed and confeſſed before the Lord our God: O Lord, the great and dreadfull God, a God of unchangeable goodneſſe and truth to all that love him and obſerve his commandments to do them.

D. Such as would taſt of Gods mercy muſt do his Commandments, *Heb.*5.9.

This truth being abuſed diverſly by Papiſts, Atheiſts and Libertines, let us explaine how our obedience is a condition of the Covenant: Firſt, a condition demeriting and purchaſing the bleſſings of the Covenant,

it

it cannot be: 1. Being done from the abilities we have from our God, meerly and solely: And, 2. At the best, short of the rule by which we come to life: And, 3. Infinitely inferiour to the riches of our reward.

Secondly, a condition applicatory whereby we apply our selves to the Covenant on our part it is, and therefore necessary, seeing our God will first heal our natures, and then adopt us to sonship and life.

Thirdly, a condition disposing us to the Communion of God in and by the Covenant, it may be and is, sith the seat of iniquity hath no fellowship with God; he is pleased to put new qualities in us, that by making us partakers of his holinesse we might become capable of his mercies, which otherwise, we neither are nor can be.

Fourthly, This obedience is then, and therefore, acceptable with God, and intituled to mercy, when it is conformable to the rule of the covenant, (of grace I meane) knowing no other to man fallen; which is diversly considered: Either, First, in respect of what it exacts, to wit, perfect obedience; wherein, (that it might be like the Maker, and square a measure of obedience to the strongest Christians), it admits of no imperfection, whether of parts, or degrees. Secondly, In respect of what it accepts, *viz.* a perfection of parts: there being truth of Gods Image, and a disposition of single-heartednesse, to observe the whole will of God; and that imperfection of degrees, and infirmities they are subject to, being covered in, and accepted for the absolute perfection of the Lord our Righteousnesse.

To conclude, Such then as are in Christ, have through him the benefit of justice and mercy killing

such

each other, in a rule of acceptation of their persons, and workes done with an honest heart, and by a person living in Christ the true Vine: But such as are unregenenate, notwithstanding their outward insition, and Samentall union with Christ the head, do yet lie under the rule of exaction; being baptized, they are bound to the covenant; being out of Christ, they are denied the benefit of acceptation: so that as *Hagars* brood, they are required absolute and perfect obedience, equall to that of our Lord Christ, or else lie subject to all the curses recorded in the Lords Booke.

5. *v.* D. Such as intercede for others, must confesse others sins, *Isa.* 59.12.

D. Our Commissions of evill are to be confessed to God in prayer, 1 *Sam.*12.19.

D. The affection of doing wickedly doth aggravate the foulnesse of it, *Judg.* 15.

D. The rebellion of heart in the act of sinne is a hainous sinne and grievous matter, 1 *Sam.* 15.23.

v. 5.
Even we this whole people have acted many foul offences, and done very wickedly, yea, we have despised thee, by rejecting the precepts, and holy ordinances of God.

D. Sin is a departing from the obedience of Gods law. 1 *John* 3.4.

D. To depart from Gods Ordinance is a note of a Rebellious heart, *Jer.* 44.16.

6. *v.* D. Sins of omission are in a speciall manner to be lamented in prayer, *Jer.*9.1.10.13.

D. The Lords servants in the ministry are to be reverenced for their

v. 6.
And though thou senteſt divers of thy holy prophets who have preached to our

their message, *Isaiah* 52. 7.

D. Tis a grievous sin to reject the word of such as come in the name of God, *Jer.* 7. 13. 4.

D. Even the greatest are blameworthy for the omission of the Ministry, *Jer.* 5. 5, 6.

7. *v. D.* The Lord is to be justified in all his judgements, *Rom.* 3. 4.

D. Confusion is the just desert of all far and near, *Jer.* 3. 24. 25.

The Prophet layes to heart not onely the desolations of Jerusalem and the two Tribes, but also a dispersion of the 12. Tribes of Israel, who though they were rent from the society of *Judah* in the schisme of *Jeroboam*, yet remained members of the same particular Church, and are therefore summoned to the observance of the Passeover by *Hezekiah*, 2 *Chron.* 30. 10.

D. The affliction of others far and near is to be lamented of the godly, 2 *Chron.* 30. 9.

D. The trespasse of a people will surely bring confusion, *Pro.* 14. 34.

8. *v.* We may hear observe a true character of an holy heart, he doubles, and redoubles the confession of sin, such is his loathing of it, such the indignation

our Kings, our Nobles, our old men and Commons of the land; yet have we not hearkened to thy voice therein.

7. *v.*

Wherefore O Lord we acknowledge thy righteousnesse in all thy judgments, confessing that this shame and desolation we now suffer is the just desert of our transgression, for which cause thou hast driven and dispersed us into all Countries.

8. *v.*

Yea O Lord, nothing but shame and confusion is the portion of us, our Kings, our

he hath conceived against it.

D. An heart truly sensible of sin will redouble the confession of sinne, *Psal.* 51.4.

our Nobles, our ancient men, for that we have highly offended thy Majesty.

D. A godly heart will lay to heart the sins of the whole Nation, *Ez.* 9.4.

D. The Lord is impartiall, sparing no sort of sinners, *Rom.* 2.11.

9. *v.* D. A believing heart will so lament his sinnes, that he deny not possibility of pardon, 1. *Samuel* 24. 12.

9. *v.*

Yet endlesse mercies remaine with thee O Lord our God, for the forgivenesse of our sinnes, though many and grievous.

D. To shew mercy and forgiveneſſe belonges to God peculiarly, *Is.* 43.23.

D. There is yet power of forgiveneſſe with God, even where our rebellions are most grievous, *Esa* 63.15.16.17.

So that we must rightly understand in what sense that sinne unto death is called inremissible.

1. Not in respect of the Father, who besides his infinite goodnes hath magnified his mercy in the Church above all other his divine attributes, *Psa.* 138.2.

2. Nor in respect of the Lord our propitiation, whose blood being of infinite and matchlesse worth, is soveraigne, and saving to all, for whom it is given, to whom applied.

3. But subjectively in regard of the sinner, who in regard of former impieties and frequent convictions omitted, is given over to a hardned heart, an heart that cannot repent, which through custome of sin is paved and hard as the neather millstone, *Jer.* 13.23.

10. *v.* D.

10. *v.* D. Tis sin rather then judgement, that causes the godly to complaine, 2 *Sam.* 24. 17.

D. The Ministery of the Prophets is the Lords voice, 2 *Peter* 1. 19.

D. Sins committed by such as are in covenant with God are most grievous, *Hosea* 3. 1.

D. Obedience to Gods lawes should be the constant walke of the godly, *Josu.* 24. 15.

10. *v.*
And to which our Commissions, we have added the omission of thy laws, the observance whereof thou O Lord didst command us by the preaching of the holy Prophets.

D. Tis the office of the Ministers to set the law familiarily before the people, *Deut.* 10. 26.

11. *v.* D. A particular Church may depart dangerously from God and Religion, *Jer.* 8. 5.

D. In case of generall revolt the Lord will not spare his people, *Is.* 1. 5. 6.

D. The Lords judgements come violently on a wicked people, *Psal.* 11. 6.

D. The Lord confirmes the severity of his curse by oath, *Num.* 14. 21. 22. 23.

D. Gods curse is an inseparable companion of a sinfull life, *Genesis* 4. 7.

11. *v.*
In which transgression the whole body of Israel are guilty, by neglecting the obedience of thy laws, for which our rebellion that heavy curse which thou swarest to bring upon us, as it is recorded by thy servant Moses, is fallen on us to the uttermost.

v. 12. D. The Lord will make good the word of his servants to the full, *Mat.* 5. 18.

v. 12.
Wherein the Lord hath made good upon

The hand of God upon the Judges is specially mentioned, and memorable:

1. For they were Gods on earth, deputed to their Office, that they should put offenders to shame, the Law being not made for the righteous, nor Magistrate a terrour to the good. 2 Againe, their zeale in judging the impudencie of their times, might have beene a Supersedeas and stay of the captivitie, *Jer* 5. 1. sin being so odious to the Lords holy Nature, that it shal be judged by us, or on us. 3. Lastly, the omission of Justice occasioneth the incorrigibility of manners; mans sin not being affronted by Laws, grows inordinate, affording neither Gods Religion, nor Saints a roome on earth, and is therefore a presage of sudden downfall, *Judges* 18. 7.

D. Such as neglect the execution of Judgement, are sure to be judged themselves, 1 *Kings* 20. 42.

D. The judgements of Revolters are the greatest of all others, *Mat.* 24. 21.

v. 13. D. A godly heart will observe and acknowledge the accomplishment of Gods threatenings, 1 *Kings* 22. 13.

D. All the evill threatened will surely light on the head of the wicked, *Amos* 9. 1, 2, 3.

D. Unprofitablenesse under the rod is a thing much to be lamented, *Ier.* 2. 30.

D. In

on us and our Judges (that should have executed judgment) the truth of his word in this sore affliction, for no nation under the cope of heaven have suffered such plagues, as we thy people Israel.

v. 13.

All which evils according to the Prophecie of thy servant Moses, having befallen us: yet have we not humbled our selves before the Lord in prayer, nor have

D. In time of Gods displeasure, the Lord would yet have us to seek his face by prayer, *Psal.* 50. 15.

D. Afflictions do summon us to repentance, *Jer.* 8. 5, 6.

Hitherto the Israelites wanted the understanding of Gods Truth, not beleeving the threats of the Prophets, but sewed pillows under each others arme-holes, the which was the reason of their obstinacie, the cause of their impenitent lives.

D. The credit of Gods truth is a speciall helpe to repentance, *Jer.* 13. 15, 16.

v. 14. D. The Lord being provoked doth watch the execution of judgement, *Isa.* 31. 2.

D. The Lord is righteous in all his works, 4. 37.

'Tis usuall to the Prophets to attribute a voice to afflictions, *Jer.* 31. 19. *Mich.* 6. 9. for that the Lord speaketh to the conscience of a sinner, and by the rod scaleth instruction to their hearts, that they no longer deale perversly: and also for that afflictions are teachers of the inward sense, yet passively onely, by affording matter of meditation, not onely of the Lords displeasure, whereof the present affliction seemeth an effect, but also of mans owne guiltinesse and wretched state for the present, unlesse they change their property, *Pro.* 29. 15.

D. The Lord will not brooke the contempt of his voice, speaking by afflictions, *Isa.* 9. 13, 14.

have we given credit to the truth of thy threats, that we might turne from the evill of our wayes.

v. 14. *Therefore hath the Lord in great severity powred the curse upon us, wherein the Lord is most righteous, for that we neglected the instruction of his rod.*

v. 15. D. Experience of former mercies is an argument of future, 2 *Chron.*20.10.7.12.

D. Deliverance of the Church is onely of the Lord, *Deut.*4.20.

D. The Lords mighty workes do purchase him a glorious name among all sorts of men, *Exod.* 15. 6, 7, 11.

D. The memory of the Lords works should ever be fresh in the Church, *Ex.*12.24.

D. Such as desire mercies, must first deny their worthines of them, 2 *Sam.*5.18.

v. 15.
And now, O Lord, our God, who hast by a strong hand redeemed thy people from the Egyptian bondage, and hast thereby purchased to thy selfe a glorious name to this very day. We are unworthy thou shouldest againe deliver, we have done very wickedly.

D. The continuance of sin disables a people of obtaining their former deliverances, *Ezra* 9. 13, 14, 15.

16. *v.* The Lords Justice is used as an argument inforcing the former petition both in respect of the truth of God, who had promised them deliverance after seventy years captivity; and also in respect of the Lord the Messiah, whose blood was herein effectuall for their deliverance out of this Babylonish pit, wherein being no water, Israel perished not.

D. It is a righteous thing with the Lord to relieve the afflicted Church, 2 *Thes.* 1.6.

v. 16.
Yet, O Lord, according to thy righteous promises, let thy great displeasure cease towards thy people, and Ierusalem, the place of thy holy Oracle: for, alas, through the iniquity of our forefathers, both city and people are become a derision to all

Jeru-

Jerusalem is called a holy mountain, 1. For that it was dedicated to the Lord: there *Abraham* offered his onely son *Isaac*; there *David* offered in the threshing floore of Auraunah the Jebusite, and there *Solomon* built the Temple: 2. Also for that the Lord had promised to dwell there, there being the foot-stoole of his glory, there the place of his holy Oracle, and mercie-seate, and that being the Type of the body of our Lord wherein the Spirit offered an acceptable sacrifice to the Father.

all their enemies round about them.

D. Where the Lord is truly worshipped, there is the habitation of his grace, *Reve.* 4.1.

D. The Lord tenders the reproach of his people before their enemies, *Psal.*79.4.

17. *v.* Supplication differs onely from prayers in a further degree of enforcing our petitions, either by redoubling our suits; or pressing the Lord with arguments of his own equity, whereof we have example, *Gen.*32.11. *Es.*63.16.

*v.*17.
May it please thee therefore to returne a gracious answer to the prayer and earnest suit of me thy servant and for the Interoession of the Lord, behold with a gracious countenance the desolations of thy holy Temple.

D. Such as would speed in prayer must presse the Lord with his own equity, *Gen.*18.25.

D. In publike calamities the restore of publique worship is especially to be desired, *Joel.*2.14.

D. The Lord Jesus was Mediator for his Church in the old Testament, *Heb.*9.15.

1. In the Fathers eternall purpose he was a Mediator before all time, *Rev.* 13.8.

2. In

2. In the vertue of his blood-shed, he stood up a Mediator, to our parents in the first time.

3. In the signification of the Ceremonies, he was a Mediator in the Patriarchs, and legall times, *Romanes* 3.25.

4. In the act of his sacrifice he was a Mediator onely in the fulnesse of time, *Gal.*5.4.

5. In the vertue of his intercession he is a Mediator after all time.

D. The Lords intercession extends even to temporall deliverance, *Zac.* 1. 12.

D. Acceptable prayers are to be directed to the Father in and through the Lord.

18. *v.* The senses and members of mans body, are ascribed to God in the word, as eares, eyes, hands, by way of assimilation to set forth (not his nature, but) government, not what he is in himselfe, but what for us.

D. The Lord is very ready to redresse the afflictions of his Church, *Jer.*31.20.

D. Tis a speciall and precious thing to have the name of God named upon any, *Act.*11.26.

D. Our own righteousnesse is barren in all our dealings with God, *Rom.* 3.27.

D. The Lords mercy is our onely motive of audience in prayer, *Rom.*8.26.

19. *v.* Godly zeale will utter strong cries in prayer, *Rom.* 8.26.

v. 18. *O my God, incline graciously to my prayer, and behold the desolations of our city, whereupon also thy own name is named, and that not for any worthinesse that is in us, but for thy abundant grace.*

v. 19. *O Lord, vouchsafe*

D. Con-

us

D. Constancy in prayer is a note of a godly heart, *Job* 27.9.

D. Holy desires are longing, and impatient of delayes, *Psa.* 119.20.

D. The Lords own will, is his onely motive of shewing mercy, *Mat.* 11.26.

The which Sacred Truth being subject to abuse needeth some explanation: First, the Lord acting essentially, his action is absolute, free and independant, like his essence; such Agents as work by causes their works, are weake and imperfect like themselves, but the Lord working essentially, hath no more causes of action, then of essence, for then it would follow there were another first, upon whom those causes should depend, and so there should be either two firsts, or that the Lord were not that first, the which are most absurd to reason, and in Divinity no lesse then blasphemies.

us audience, O Lord forgive our iniquity, O Lord hasten and deferre not our deliverance, for thy owne glories sake, and the city of thy holinesse.

Secondly, a disposition of good workes cannot be foreseene before the act of Gods will whereof they are the effects; the consideration of the Act of faith or love must needs arise from the consideration of that Act of Gods will which primarily differences man from man, whereby they are set apart unto faith and love; faith can have consideration before election unto faith; now concerning the Fathers prevision, I suppose we cannot better conceive of it, then by the Spirits prevision, who working from the Father and the Son, and going on with the action of our salvation, must needs take into consideration the Fathers Election and Sons redemption, and how many (in respect thereof) are to beleeve

in time, to whom accordingly his office is to dispence of quickening grace, here we see the order of foresight, it begins from election, and passes by redemption and so unto faith and good workes; and if this be true of the Spirit, shall we imagine otherwise of the Father? as if his foresight should go before his will, which gives them not onely disposition, but also all true consideration.

Thirdly, this disposition of workes to be foreseene is now, therefore cannot be foreseene: The Apostle to take off the edge of boasting demands, Who made thee to differ? Now suppose he might truly have been answered, My own free will; his demand had built, and not destroyed vaine boasting: But to answer (as the truth is) Gods grace hath made me to differ, doth strip man of all worth, and workes him to an high esteeme of the salvation of God, 1 *Cor.* 4.6.7.

Fourthly, this disposition of good workes is a consequent and fruit of election, the Lords first worke being operative brought forth creation of the Elect after that Image of holinesse they were elected to, the which by mans revolt being utterly defaced, the election of God being necessary, brought forth a renovation of that Image, by a new supply of heavenly grace: so then the Lords Election disposeth us to faith, and our faith cannot dispose him to elect, the which is the language of the Scripture every where, 2 *Thes.* 2.13. *Acts* 13.48.

D. The Lord will not alway forget the people that are called by his name, *Rom.* 11.29.

20. *v. D.* The Lord is ready to answer the prayers of his servants in the very instant of their

v. 20. *And as I was thus busied in confession of*

their praying, *Acts* 4. 31.

D. Where true confeſſion and earneſt petition go together, the Lord is well pleaſed, *Num.* 14. 13. to the 20.

Obſervable it is that the Angell ſurprizes *Daniel* in that inſtant, while his petition for himſelfe, for his people, for the City, yet hath the anſwer directed in the inſtant onely of the Temples ſuit, not that the other ſuits were unlawfull, nor unprofitable, but that the Lord takes eſpecially to heart, that his glory is ſo neer to us, his worſhip precious.

D. Such as minde the Lords glory and the advancement of his Religion above their own welfare, their prayers are very gracious with the Lord, 2 *Joel*, 14. 19.

of my own ſin, and the ſinne of Iſrael my Countrey men, and petitioning the Lord my God for the reſtore of the Temple, the place of Gods Oracle.

21. *v.* *D.* How ſeaſonably the Lord anſwers us in prayer, is eſpecially to be obſerved, *Iſ.* 49. 8.

v. 21.

Yea in the very inſtant of my earneſt ſuits the Angell Gabriel, whom I had ſeene in the former viſion, being haſtened by the Lords charge, appeared in mans likeneſſe, and touched me about the time that the evening Sacrifice uſed to be offered.

D. The Lord will ſpare of his heavenly traine rather then the Saints ſhall languiſh and want comfort in prayer, *Luk.* 1. 19.

D. The Lord is pleaſed to inſtruct us in the moſt familiar manner, *Hoſ.* 12. 10.

D. Tis the Lords pleaſure, that the truly humbled ſhould have comfort ſpeedily diſpatched, *Act.* 4. 31.

D. The holy Angells diſpatch the will of God with all expedition, *Pſal.* 103. 20.

D. The time of the evening oblation amongst the Jews was at the ninth hour of the day, *Act.* 3. 1. Which agrees with our three of the Clocke in the afternoone, for the Jews beginning to number from Sunrising in the Equinoctiall, their ninth is the same with our third, at which time the Prophet hath this vision.

First, the Lord is willing to expresse the zeale of his servants, and to make proofe of his own graces; yea the voice of his Spirit crying with strong groanes in his servants, is delightfull with the Lord. Secondly, to crown *Daniels* industry, such is the pleasure of our ever good God, that in bestowing salvation and all other comforts, he will crowne his graces and reward our godly indeavours therein: In respect whereof we are said to worke out our salvation, *Phi.* 2. 12. Which yet in regard of any thing we can do, is the Lords sole worke, as in *Eph.* 2. 13. Wherein the wisdome of the Lord is seene, hereby nourishing the spirit of prayer, and other graces, & working in us a deeper relish of the good things, prayed for, or bestowed on us. Thirdly, to grace his own ordinance of prayer, and publike worship, that all might reverence even his Sanctuary, and call his holy day a delight, and beware of separation from the beauty of holinesse, the publike assemblies of the Saints: for which cause, elsewhere also the Lord hath answered at the same time, 1 *Kin.* 18. 36. 2 *Kin.* 3. 20. Fourthly, whereas in the Law, there was one time of the morning oblation, and another of the evening, it pleased our Lord (that he might appear the Lamb of God) to yeeld himselfe to be crucified at the third hour, the time of the morning oblation, *Mar.* 15. 25. And to yeeld up the Ghost six hours after, at the ninth hour

the

the time of the evening oblation, *Mat.* 26.46.50. Now the efficacy of our Lord consisting in his death rather then his crucifying: the father chooseth that time wherein his sufferings became effectuall to answer prayers, whereto he is induced by the true evening sacrifice the Lord. O the holy order and sweet consent, of the Lord his workes!

v. 22. D. In extraordinary causes, the Lord useth Angels to instruct the Church, *Gal.*3.19.

D. The holy Angels do not grudge the paines of the Church-service, 10.12,13.

v. 22.
Who informed me familiarly, saying, O Daniel, I am sent of the Lord, to instruct thee in a deep mystery.

The Angel doubling the phrase of understanding, skill in understanding, doth warne him of the excellencie of his vision, so deepe and comfortable.

D. Skill in understanding the things of God, is of the Lord, as in 2.28.

v. 23. In the beginning of his supplication, he hath a message directed, then is he answered when, by supplication he doth enforce and double his petition, urging the Lord from grounds of his owne equity, the which by how much it excelled in zeal & strength of holy affections, by so much the more acceptable it was with the Lord.

D. The Lord heares the very beginning of the Saints prayers, as 10.12.

D. The earnest and strong cries

v. 23.
I was commanded of the Lord to instruct thee herein: In the beginning of thy prayer, and accordingly am I ready to do it, for surely thou art highly in favour with the Lord, observe therfore and weigh this vision.

of the godly are acceptable with the Lord, *Iames* 5.17.

Daniel is called a man desired, or beloved much, it being usuall with the Jews to call such things desired, as were had in great esteeme amongst them, *Gen.*27.15. Goodly, or desirable garments; also in 10.3. desirable bread, for pleasant, for precious: And contrariwise, such things as were lothed and despised, they called, Not desired, *Zeph.*2.1. so that *Daniel* was desired, or highly favoured of the Lord: This same honour is given to the holy Virgin-mother of our Lord, *Luk.*1.28.

D. Such as are greatly beloved shall know the Lords secrets rather then others, *Gen.*18.17,19.

D. The more highly any are honoured of the Lord, the more diligence is required of them, *Amos* 7.14, 15.

D. Meditation is a speciall help to understand holy visions, 8.15.

v. 24. *Daniel* seeks to God only for the repaire of the Jewish State, yet the Lord answers him much more largely, adding unto the mercy of Jerusalems repaire, the promise of abundant grace, by the comming of the Messiah; concluding with the description of the state of the Jewes in those times: Thus their seventy years suffering in the captivity, is returned with a mercy of seventy sevens yeares, for so long their City stood, from the Returne to the Destruction by the Romanes; besides the mercy of mercies, the grace of the *Messiah.*

v. 24.

Know then that 490. *yeares are determined by the Lord for the comfort of the people, and repaire of the City, also for destroying the Reigne of wickednesse, for staying the imputation of sin, for working reconciliation of sinfull man to God, also for the stablishing to beleevers unchangeable*

D. The

D. The Lord is able, and doth heare prayers above our desires, *Eph.*3.20.

A Propheticall day is taken for a yeare, according to the phrase of the Spirit, *Levit.*25.8.

The which compose 490. years, each day of the seventy weekes being taken for a year. The holy Angel follows the number of seventy sevens, rather then foure hundred ninety yeares directly:

righteousnesse, for fulfilling the visions of the Prophets, and for the consecration of the holy Mediatour.

1. That so he might provoke godly mindes unto diligence in the study of the word; where the kernell is sweetest, the shell is the harder, and the sweet of the word is gained by paines in holy duties, and not otherwise.

2. Also, to conceale from profane mindes these holy mysteries, none being able to understand these things, but such, as, through the exercise in the word, had their mindes informed in the Jubilees and Propheticall dayes; such beastly-bellies as despise holy things, were unworthy these Oracles of the Lord.

3. Lastly, to reward the Jews, who in lieu of their seventy yeares exile, had a promise of seventy sevens of yeares for their Repossession of Judea.

D. The Lord rewards his servants seventy fold their sufferings, *Mar.*10.29.30.

D. Things determined by the Lord are distinctly pared out, as 10.1.

The blessings here promised, are either Temporall, respecting the city and people, or else Spirituall, in number six.

1. The destruction of the reigne of sin, which by the

the acceſſe of the Mediatour was finiſhed, many more being daily converted, and Satans Oracles diſſolved.

2. The ſealing up of ſin that it may not be imputed, a Metaphor from the Jews manner of writing in Rolls, the which being wrapped up, and ſealed on the backſide, all the writing was covered: Even ſo the Lord hath taken away the hand-writing that was againſt us, faſtening it to his Croſſe.

3. The worke of reconciliation of ſinfull man to God; Divine juſtice being ſatisfied, man might have peace with God.

4. The eſtabliſhing for the Saints, an unchangeable rule of juſtification by the Lord our Righteouſneſſe.

5. The fulfilling the Propheſies concerning the life and death of our Lord.

6. And laſtly, the inaugurizing the Mediatour, an heavenly Oracle pronouncing him to be the Son, or Mediatour, and requiring all to heare him.

D. The coming of our Lord did ſhorten the power of ſinne, *Joh.* 12.30.32.

D. The Lord Jeſus hath ſealed the Fathers debtbooke that our ſins be not imputed, 2 *Col.* 14.

D. The Lord Chriſt hath wrought reconcilement of man to God, 2 *Cor.* 5.19.

D. The Lord Ieſus hath eſtabliſhed an unchangeable righteouſneſſe for our juſtification, *Jer.* 23.6.

D. The Lord Ieſus hath accompliſhed the propheſies of the Meſſiah, *Joh* 19.30.

D. The Lord Ieſus was ſolemnly conſecrate into the office of the Mediator, *Mat.* 3.17.

25. *v.* There were diverſe returnes, but that under *Cyrus* in his firſt

v. 25. *Underſtand therefore*

first yeare was most memorable & famous, unto which these 7. weeks are to be referred, otherwise *Daniels* faith had beene uncertain and ungrounded, the promise of the returne being so ambiguous: else also *Daniels* prayer had not beene answered, sith it concerned the return now at hand.

D. The Jews computated their times from some speciall deliverance, 1 *Kin.* 6. 1.

The former sums of 490. yeares is here distributed into 107. weeks or 49. years, into 62. weeks or 434. years, into one week or seven years. The events of the 49. years are handled in 25. The events of the 434. are mentioned in 26. and the events of the seven years in the 27. The seven weeks restore and re-edifie Jerusalem: The 62. weeks bring in the Messiah, and stretch toward the end of his private life; and the last weeke finishes the sacrifice of the Lord, and begins both the calling of the Gentiles and the rejection of the Jewes.

fore that concerning this determinate time, beginning at the edict of the returne from the captivity and lasting untill the Messiah the Lord of his Church; The time is distinguished into forty nine yeares, and into foure hundred thirty foure yeares, within the former, the street of Jerusalem shall be built, and the wall with trench, though the times prove troublesome.

Ob. But here some may object, the third member of this distribution is omitted by the Angell.

Ans. Tis true, for that it might easily be supplied out of the 27. and also observe the uttermost terme of this 25. is the bringing in of the Messiah, who was brought into the flesh before the last seven years of this 490. were to begin, so that it was outed here.

D. The Lord will repaire the ruines of his Church in his due time, *Hab.*2.3.

Concerning this fourty nine years, there is much uncertainty in Hiſtory, and little conſent, but ſith we have the Spirits plot, it will be eaſier to reduce all times to their true accompt: Theſe fourty nine years are the terme from the firſt of *Cyrus* to the ſixth of *Darius Longhand*, ſecond ſon to *Darius Hyſtaſpis* by *Heſter*, in whoſe ſixt yeare the Temple was built, the which being begun in the third of *Cyrus* as 10.13. was fourty ſix yeares in building according to the Jewes accompt: The which time ſome do reckon thus, *Cyrus* and *Cambyſes*, 9. *Darius Hyſtaſpis*, 14. *Xerxes* 20. and *Darius* or as others, *Artaxerxes Longim.*6. The which computation I take truly and onely agreeable to this Propheſie, the Meſſiah here Propheſied is our Lord, the mediator, and no other Temporall Saviour; for that, 1. Theſe ſix intents here mentioned in the 24. are impoſſible to any meere man: 2. Beſides the word Meſſiah is onely applied to our Lord in this whole booke of *Daniel* from whoſe uſuall acceptation (no ill conſequence following therein) we may not depart: 3. And Laſtly, the title of honour, Prince, is added for diſtinction from other Saviours, as alſo for diſtinction from other inferiour Angells, in 10.21. and ſo added for diſtinction from other Lords, in 8.25.

D. The Lord will make good his promiſe to the Church be the times never ſo troubleſome, *Nehemiah* 6.15.16.

D. Such as ſet themſelves to advance Gods cauſe, muſt looke for troublous times, *Mat.* 4.1.

26. *v.* During this 434. years many memorable things befell the Iews, as is evident by the 8. and 11. *Chap.* The which being impertinent to our preſent ſcope are here omitted.

D. The death of our Lord was long before appointed by the Father, *Act.*3.18.

D. The Lord died not for himſelf, but for his people, *Iſa.*53.4.5.

D. The crucifying of our Lord occaſioned the ruine of the City and Temple of Ieruſalem, 1 *Theſ.*2.15.16.

v. 26.
And after the 434. *years ſhall the Meſſiah be crucified for the redemption of others, and notwithſtanding they were to become the people of the Lord, yet ſhall he deſtroy the City, and Temple of Ieruſalem, which after tedious warres ſhall be brought to utter deſolation.*

In the rejection of the Iews the Lord did not utterly divorce his people, whoſe root being holy the whole body was beloved for the fathers ſake; yet ſuch is the indignation of the Lord againſt ſinne, eſpecially in his beloved, that notwithſtanding thouſands of them in the Apoſtles times were converted to the faith, and the whole body (in the purpoſe of God) to be called to the faith, yet (ſuch is the ſeverity of the Lord) they for rejecting the Lord of life are given up to ſpoile and deſolation, exceeding grievous, and laſting.

D. The Lord did not utterly caſt off the Iews in the deſtruction of Ieruſalem, *Rom.* 11.12.

D. Moſt bloody wars were foretold before the deſtruction of Ieruſalem, *Mat.*24.15.16.

D. Where the Lord marches againſt a people, there followes utter deſolation, *Joel* 2.10.

27. *v.* Within the seven last yeares the Messiah shall bring in multitudes to embrace the Gospel, disanulling the Iewish cerimonies, which they maintaining with much obstinacy occasioned the calling of the Gentiles and their own rejection and desolation, both which began in the end of the weeke.

v. 27.
And in the last seven years shall he establish the new Covenant with multitudes, yea in three years and a half he shall disanull the Jewish sacrifices and oblations, and thereupon by a wing of abominable souldiers shall he ruinate people and City with an irrecoverable destruction to their whole state.

D. The Lord will have a people to professe his holines, when some are rejected others are called, *Rom.*11.12.17.

D. The Lord in the three years and halfe of his ministry hath disanulled the Iewish Ceremonies, *Mat.*27.50.51.

The wing of abomination is by our Lord interpreted to be the Romanes, as may appear by the conference of *Mat.*24.15.16. with *Luk.* 20.20.21. Abomination (for most abominable) they were called for their abominable Idolatries; who out of policy accustomed the Idolatries of all nations, the which toleration of plurality of worships, was odious in the eyes of the Gentiles, as *Jer.*2.10.11. But to the Lord abominable.

D. The more grosse any are in their Idolatries, the more odious to the Lord, *Exe.*8.6.

D. The Lords determined vengeance shall be executed to the full, *Zeph.*2.2.

D. The Lord will make desolate his owne Church in case of Rebellion, *Jer.*7.12.14.

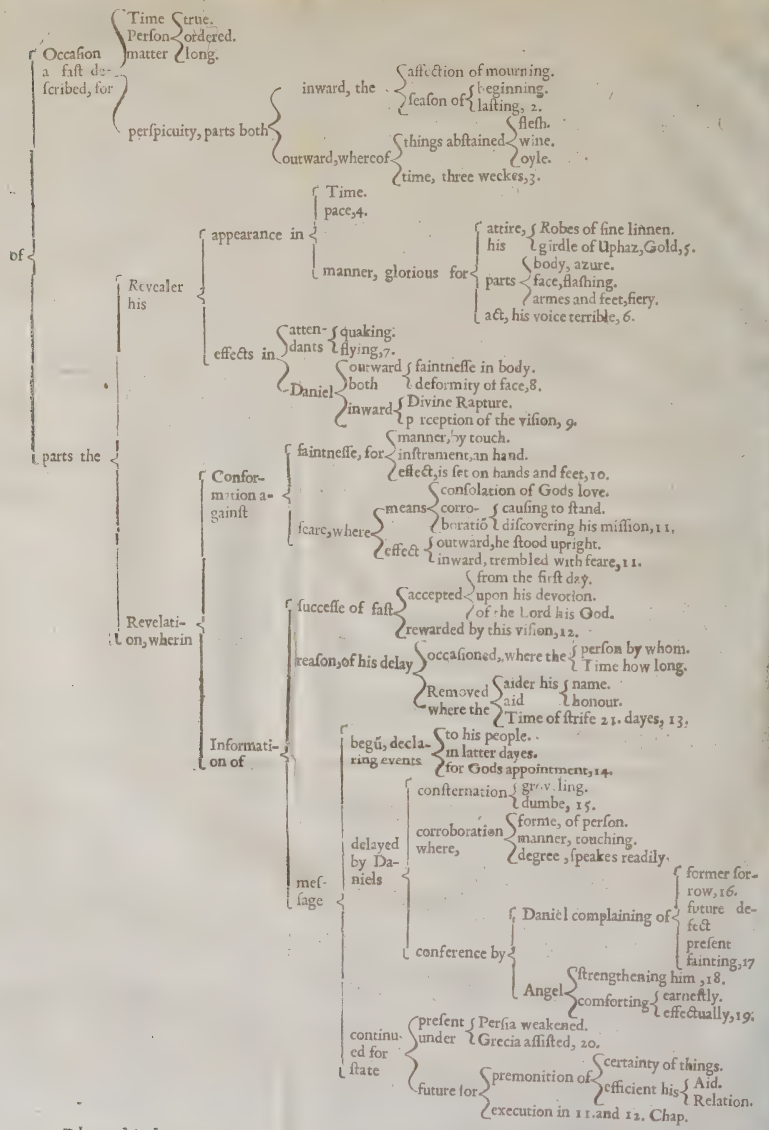
Chap.

rd
re
ur
as
a-
l-
cr
ch
ne
ly
ne
g
as
n-
be
y
he

l-
l-

to his father *Cyrus* now busied in the wars) that the work was hindered, *Ezra* 4. 1. to 5.

The tenth Chapter containes Israels consolation by *Daniels* Vision Revealed, where-



Place this between folio 268. and folio 269.

Chap. 10.

v. 1.

This vision begun in this, and continued to the end of the twelfth Chapter, sets forth the state of the Jews (*Daniels* people) from the present period to the times of their repaire: wherein (as necessity of History requires) their Lords and Oppressours (the three last Monsters mentioned in the seventh Chapter) are explained according to their order of succession, and degree of tyranny over the Iews, and not otherwise.

So that we may not expect any particular narration of their Acts or Reignes, saving so far onely, as they respected the Iews. This third yeare was famous:

v. 1:

Lastly, in the third yeare of the Empire of Cyrus Emperour of Persia there was revealed unto Daniel, called yet Beltesshazzar, another secret, the which as it was plaine without earthly Types, so the Time for the marshalling of the Events was long, yet Daniel understood both the matter revealed, & the manner of the vision.

1. For the foundation of the Temple.

2. For the stoppage of the same work by the Counsellours of *Cyrus* Court, who being bribed by the Adversaries of the Iews, prevailed with *Cambyses* (Viceroy to his father *Cyrus* now busied in the wars) that the work was hindered, *Ezra* 4. 1. to 5.

3. Famous for the miscarriage of *Cyrus* warres, through the Angels fighting with the Persian State, as in vers. 20.

4. Famous for *Daniels* both vision and humiliation before.

D. The time of the holy visions being observed, the seasonable comforts of the Lord do sweetly shine forth, as in 9. 1.

D. The knowledge that the Penman is sent of God, confirmes the faith of the vision, *Rev.* 1. 9.

This vision is said to be true, for that it was so in the Letter, the sense being not shadowed under earthly types here, as in the 7. and 8. *Chap.* The like acceptation of the word *true* for proper is observed in 8. 26. and 7. 19.

D. The most excellency of truth is seen in propriety of speech, 2 *Cor.* 3. 18.

The time of the events is said to be ranked or marshalled Army-like, the which it cannot be in respect of Production, sith these things are meerly future, and no way come under providence as yet, but it must needs be meant of the Lords intention and purpose, according to whose beautiful order things are marshalled in time, so that the Lords decrees are not any rude Propositions or rough draughtes to be polished and formed by the actuall events in time: This is the learning of the Prophet instructed by the Angel, and directed by the unerring Spirit of truth.

D. The Lords purposes are ranked into a most excellent order, as 11. 27.

The time is said to be great and long in respect of the two former visions of the 8. and 9. *Chap.* One whereof

whereof ended with *Antiochus* death not four hundred yeares to come, the other expired with the destruction of Ierusalem about five hundred years then to come, but the present vision is to endure above two thousand yeares, untill the time of the Iews rising from the dust of their dispersion.

D. The Lord instructs his Church of her dangerous trialls long before, *Gen.*15.13.14.

D. It skils not so much what visions we heare, as what we understand, *Mat.*13.19.

v. 2. The Lords Church was afflicted, and the building of the Temple hindered notwithstanding *Daniels* best indeavours, the Emperour *Darius* now dead, and the Emperour *Cyrus* absent, and *Cambyses* flourishing in his greene and heady youth, despised *Daniels* intercession and crushed the cause he had in hand.

v. 2. *But immediately before these things, I Daniel did greatly lament in prayer the distresse of the people of the Jews, for three full weeks together.*

The which troubles were so grievous to the holy Prophet that he devotes himself to prayer and fasting, to see if he could cheive better in the Court of heaven, wherein he continues for three weekes space, and longer might, had not the Angell taken him off by an answer of peace, in the 12. *ver.*

D. Holy mourners are in the way of further consolation, *Zach.*13.1.

D. The hinderance of Gods publike worship doth cause the godly much sorrow, *Zeph.*2.18.

v. 3. *Daniel* at the first, forbore these delights for fear of being ensnared,

v. 3. *For which space, I abso-*

snared, but afterward being a house keeper himselfe, where he might avoid uncleane meats, and Idolatrous blessings, he uses his liberty in the good creatures of God: otherwise his abstinence from them here had been no new thing, and unworthy observance.

abstained from the delights of bread & flesh meats, nor tasted I any wines, nor anointed my flesh with oyles at all.

D. Israels distresse will cause a godly heart to abstaine from lawfull delights, *Psal.* 137.2.4.

The Papists would hence conclude the lawfulnesse of their fasts, the which being bred of superstition, are embraced by mindes destitute of the truth; and sure in this ground they are much beside the Quishion: For, first, *Daniel* did this, free from any opinion of the impurity of meates in their own nature, as appeares by his use of them untill now after his former abstinence in *Chap.* 1. 2. *Daniel* fasted not out of any satisfactory intent, he had learned before and professed three years since, nothing but judgement to be our desert, as 9.8.9. 3. *Daniel* did bestow himselfe wholly in holy mourning and prayer, he did not (out of a dotage of the worke done) hawk, or hunt, or dice, or satiate the minde with carnall delights, but retires himselfe in prayer and affliction of spirit for his brethren in distresse. 4. *Daniel* did it twenty whole dayes together, he did not gut it on Evens, nor cram himselfe for three dayes together, but fed sparingly, and coursly every night: 5. At night when he did eat he abstained from bread of delights, and sweet meats: and from wines, which pamper the body farre more then flesh meats, no he acts his unworthinesse of all, and not the impurity of any kinde of meats.

The

The uſe of oyle from which he here abſtaines was either to ſupple the skinne the which otherwiſe might have been ſore, and bliſtered, or ſtarvy, and uncomely by reaſon of the parching heat in thoſe parts.

Or elſe for perfumes which in thoſe times were uſed with the compoſition of oyles and not in powders, for which cauſe the Lord forbids any common perfumes to be compounded after the manner of the holy anointing oyle.

v. 4. *Daniel* beginning his holy mourning on the third day of the firſt moneth hath an anſwer returned on the 24. wherein obſervable it is that he omitted the obſervation of the Paſſeover which was to be ſolemnized on the 14. day of this moneth: the which he did: 1. Either from the preſcript of the Law requiring it ſhould be kept in the place the Lord ſhould chuſe in one of their Tribes: 2. Or elſe from the example of *Joſuah* and the Fathers in the wilderneſſe: who in an unſetled ſtate of the Church omitted circumciſion: 3. Or Laſtly, from the generall equity of the Law, which diſpences with the omiſſion of any outward worſhip where there is an habituall obedience, and a meare privation of liberty, and opportunity thereto.

v. 4. *Whereupon on the 24. day of the firſt moneth Adar, as I walked forth upon the bankes of the great river Tygris.*

D. The afflictions of the Church turne holy feaſts into holy faſts, *Lam.* 2.6.10.

Hiddekell or *Tygris* ſo called from the ſwiftneſſe of her current, was the place where *Daniel* ſaw this viſion, in which place he was preſent perſonally, and not in viſion

vision onely; as 8.2. for first this River was in the midst of the Persian dominions whither *Daniel* was transported in the first year of *Cyrus*: 2. Also he is said to have a traine of other retinue with him, which being affrighted fled away, 7. *ver.* Which shewes these things were actually done as we read them: 3. And Lastly, The vision is said to be true or proper, so that every thing is to be taken in the most proper sense it may, which also is true of all other Scripture.

v. 5. *Daniel* hath here a vision of the glorious person of the Lord according to his presence in the Church, and not according to his nature in himselfe, but his administration to others, and is therefore described under the person of that Iudge, whether we consider his attire, or the members of his body: The long white Robe being usuall with Judges, and the girdle on the loynes shewes strength of execution, which elsewhere being put to the breast intends faithfulnesse of performance, *Rev.*1.13.

v. 5.
As I looked round about me I discerned a glorious Person most gorgeously attired and girt with a girdle of most pure gold.

D. In the Church her distresse the Lord appeares in a judiciary manner, *Is.* 63.1.5.

D. The Lord is girt with strength for the confusion of the Churches enemies, *Rev.* 19.15.16.

v. 6. The judiciary presence of our Lord is further set forth by the members of his body; his body of an Azure colour like the heavens, as one sent of God: his countenance sparkling fire like the flashes

v. 6.
His body was of an Azure colour, and his visage as sudden flashes of lightning, his eyes like burn-

flashes of lightning, his eyes as burning lampes discovering all things clearly, his armes and feet being instruments of execution, of a fiery colour devouring, his voice terrible as of two armies shouting in their first encounter.

burning torches, his armes and feet as burnished brasse, and the sound of his voyce roaring in a terrible manner.

D. A Iudge sent of God is full of terrour, *Joel* 2.11.

D. The very appearance of the Iudge will be terrible, and passing fearfull to his enemies, *Rev.* 6.16.17.

D. The Iudge of all will clearly discover every offence, *Rev.* 1.14.

D. The Lords execution will be terrible, and invincible, as in 7.10.

D. The voice of the Iudge is full of terrour to his Adversaries, *Psal.* 29.4,5.

v. 7. *Daniels* companions were sensible of some alteration upon the waters, some degree of the Lords apparition wrought upon them, not for their information, but separation from the holy Prophet, that he might more freely undergo the heavenly Rapture.

v. 7.

And however there were others present with me, I only perceived the vision, and such an amazednes fel on them, that they fled away, & hid themselves.

D. Holy Prophets alone are capable of holy visions, 2 *Pet.* 1.19.

D. Servile feares drive men from God though most gracious, *Gen.* 2.10.

v. 8. D. Solitarinesse makes men more capable of heavenly visions, *Rev.* 13.1.

v. 8.

Yea, I being alone, was so astonished, that my spirits fainted

D. The more the outward man

is bound, the more fit he is for holy Communion, 2 *Cor.*12.2,3.

D. Outward comelineſſe and ſtrength are of little worth with the Lord, 1 *Sam.*16.7.

v. 9. The Lords terrour, being ſanctified, doth rather further then hinder holy Communion, 2 *Cor.*5.11.

D. The ſenſe of hearing is eſpecially ſanctified for Communion with God, *Rom.*10.14,17.

D. A man muſt be moulded anew, and wholly taken out of himſelfe, before he be fit for Communion with God, *Iſa.* 6.5,6.

fainted, and all my comelineſſe was changed into deformity, in ſo much that I was unable to ſtand.

v. 9.

Yet underſtood I when he ſpake unto me, being caſt into a deep trance, with my face groveling on the earth.

v. 10. This hand is the hand of an Angel, and not of that glorious perſon: for, 1. Here is expreſſe mention of two parties, as in 16. 18,21. 2. Alſo this hand was the hand of one in the ſimilitude of a man, v. 18. 3. Alſo this was the hand of him that makes the following ſpeech, in 12,13. who was an Angel onely, as appeares by his miſſion, he is ſent; by his reſiſtance, he is withſtood; by his ſubjection to the Prince, v.21.

v. 10.

Whereupon an holy Angel, as it were touching me with the hand, raiſed me on my hands and knees.

This Angell is in all probability *Gabriel* by the conſent of the matter here treated of, with that of the 8. this being more plaine and for longer time, otherwiſe

v. 11.

Saying, O Daniel, who art highly favoured of the Lord, ſtand up & obſerve the

wise the same also by the forme of salutation used by the Angel in 9. 23. and repeated in this verse word for word.

the things that I have in Commission: whereat I stood trembling.

D. The Lord will reveale his secrets to such as are dearly beloved, *Pro.*3.32.

D. Such as excell others in zeale of God and his people shall have more Revelation, *Gen.*18.19.

D. The understanding of holy things is a matter of greatest importance, *Deut.*5. 1.

D. Such as are cast downe, the Lord raises by different degrees, 2 *Cor.*2.7.8.

D. The Lord will send an Angell rather then any of his shall want comfort, as 9.21.

v. 12. D. The Lord would have us lay aside those feares that disquiet the heart 1. *Joh.*4.18.

*v.*12. *Which he seeing, said, Feare not Daniel, for from the first day of thy humiliation for the distresse of the Church, thy prayers are accepted of the Lord, who, in answer of thy petition, hath dispatched me on this message.*

D. The Lord heareth the prayers of his servants from the beginning, *Psal.*32.5.

D. Such services as are done with the heart are accepted with God, *Heb.* 11.4.

D. Duties of mortification are had in great respect with God, *Is.* 66.2.

D. Rather the words of prayer then the abstinence is accepted with God, *Act.* 10.30.

v. 13. This Prince of Persia is not Satan, as some would, for that the vision is said to be proper,

v. 13. *But the busines of the Prince of Persia opposing*

and therefore where the proper sense may take place, we may not seeke a figure: also Satan is no more Prince of one place then of another, compassing the whole earth.

Nor is this Prince any of the good Angels; for they have no speciall command over Countries, but all one generall charge of the Church: besides, they contend not, but mutually consent in one good thing: But this Prince, this *Cambyses*, son and heire to *Cyrus*, who by reason of his fathers warres abroad, was associate into the Empire, for which cause both father and son are called kings of Persia in this place: This *Cambyses* is said to withstand the Angell by banding against the cause of his Church, to whom he ought to have been a nursing father.

opposing the Church hath detained me one and twenty dayes wherein I prevailed through the assistance of Michael the mighty Prince: this was the cause of my attendance in the Persian Court.

D. The comfort of the whole Church is to be preferred to one man, *Phi.*1.23.24.

D. Wicked men in opposing good causes fight against the Angels, as in 20.

D. The Lord Jesus is chiefe of all Princes of the earth, 1 *Tim.*6.15.

D. Where Religion is strongly opposed the Lord stands up for the Churches defence, *Act.*9.4.5.

D. The holy Angels sticke to the Church while her cause is in opposition, *Psa.*34.7.

v. 14. D. However comfort may be detained a while, it will be sure at length, *Heb.*10.37.

v. 14. *Yet now am I come to give thee knowledge*

The

The Jewes had the ſubject matter of this enſuing Propheſie, to which ſcope all other things in the hiſtory are to be referred: The want of this conſideration hath cauſed ſome to miſapply the whole 12. Chap. beſides other things.

The latter dayes is ſpecially deſigned to theſe events, the which time in the Propheticall phraſe is applied to the dayes of the Goſpell, as in 2. 28. That of the fifth Kingdom hewen out of the Booke and over-ruling all, being the ſame with the end of the 11. and whole 12. Chap. for which cauſe the time is ſaid to be long in the 1. *ver.*

D. The times of the Jews returne are the latter times of the world, *Mat.* 24.30.31.

v. 15. D. The depth of Gods word is ſuch as may aſtoniſh the wiſeſt man, *Ezek.*47.3.4.5.

D. In ſerious meditations it is uſefull to turne the eyes towards the ground, *Joh.*8.6.7.

v. 16. *D.* Holy Angells have aſually appeared in the likeneſſe of men, *Gen.*18.22.

D. Good affections wanting expreſſion are furthered of the Lord, *Iſ.*6.7.

Daniel turnes him to that glorious perſon he had ſeen in the 5. and 6. *ver.* being our Lord, as appeares

ledge of the State of thy people, even unto the latter times of the world: for this viſion extends it ſelfe to times a long while yet to come.

v. 15.

On with an words while I ſtood pauſing with mine eyes faſtened on the ground I became ſpeechleſſe.

v. 16.

With that an Angel in a humane ſhape touching my lips, I turned me unto that glorious perſon that was before me, ſaying, O my Lord thy glo-

peares by his direction of prayer to him in this place, and also by his sending of the Angell in the 18.

glorious appearance in the vision was so full of Majesty, that I did exceedingly faint.

D. Prayer is to be directed from Angells, unto God alone, *Revelation* 19.10.

D. The godly in prayer do use to complaine of their own weakneſſe, *Jer.* 31.18.

D. The conſcience of inſufficiency will drive the godly unto prayer, *Numb.*11.11.

v. 17. D. Such as cannot bear the Lords terroun, are unfit to conferre with him face to face, *Deut.* 5. 24. 25.

v. 17. *How then alas ſhall I the ſervant of this my Lord, conferre with my Lord, who am ſo fraile that I fainted at the firſt ſight of his Majeſty?*

D. The holy Prophets counted it their greateſt honour to be the ſervants of God, *Pſal.*36. Title.

D. The true ſervants of God acknowledge Chriſt to be their Lord, 1 *Joh.*2.23.

D. Humane frailty cannot endure Gods preſence without fainting, *Rev.*1.17.

v. 18. *Daniel* unable to bear the conference of the Lord hath an Angell addreſſed in a moſt familiar manner ſuteable to his weakneſſe.

v. 18. *Whereupon the former Angell was ſent to ſtrengthen my fainting ſpirit.*

D. In the inſtruction of the Church the Lord compaſſionates humane frailties, 2 *Cor.* 4.7.

D. Dejected ſoules do need their comforts to be renewed over and over, *Luk.* 4.18.

v. 19.

v. 19. D. Such as are greatly beloved of the Lord need not fear, *Isa.* 43.1.

D. Such as are accepted of God are allowed to quiet their hearts in peace, *Eccle.* 9.7.

D. Strength of nature is usefull to holinesse, 1 *Joh.* 2.14.

D. Holy Angels are ready to strengthen such as are ready to faint in holy duties, *Mat.* 4.11.

D. Our frailties cured, we are then fitter for the worke of the Lord, *Exo.* 17.22.

v. 20. The end of his coming was mentioned in the 14. *ver.* which is here spared.

D. The Lord would have us remember and make use of former knowledge, *Ja.* 1.25.

The holy Angels do fight against the Persecutors of the Church, *Isa.* 37.36.

Immediately upon this *Cyrus* was slain in the Scythian wars, and *Cambyses* raigned but a while, and died of a wound by his own sword: upon this also the Grecian States grew potent, and wun much from the Persians, by their Captains, *Miltiades*, *Leonides*, *Themistocles*. In a word, the Persians generally miscaried, and the Grecians generally prospered in their wars: so

v. 19.

Who said, O thou man that art highly favoured of the Lord, quiet and chear up thy heart, yea I say be comforted. Whereby being strengthened, I said, Now let my Lord proceed, sith thou hast strengthened me.

v. 20.

Whereupon the said holy Angell said, Thou knowest already wherefore I am sent unto thee, and accordingly I will contend with the Emperours of Persia even to their overthrow, and will proceed also to bring the States of Grecia unto the Empire.

that the fame of the proweſſe of the one, and the ſhame of the cowardiſe of the other, are familiarly knowne, as if they had been of yeſterdayes experience.

D. One Angel is able to bring in, or roote up, the faireſt States of the world, as 11.1.

v. 21. D. Things are foretold in time, according to Gods purpoſe before all time, as in 4.24.

D. Gods decree is moſt certain and true, *Act.* 4. 28.

Michael the Meſſiah (as both the name and offices aſcribed evince) is the maine prop of the Church her defences, and defendants.

D. The Lord Jeſus ſtickes to his Church when none elſe dare, 2 *Tim.* 4.17.

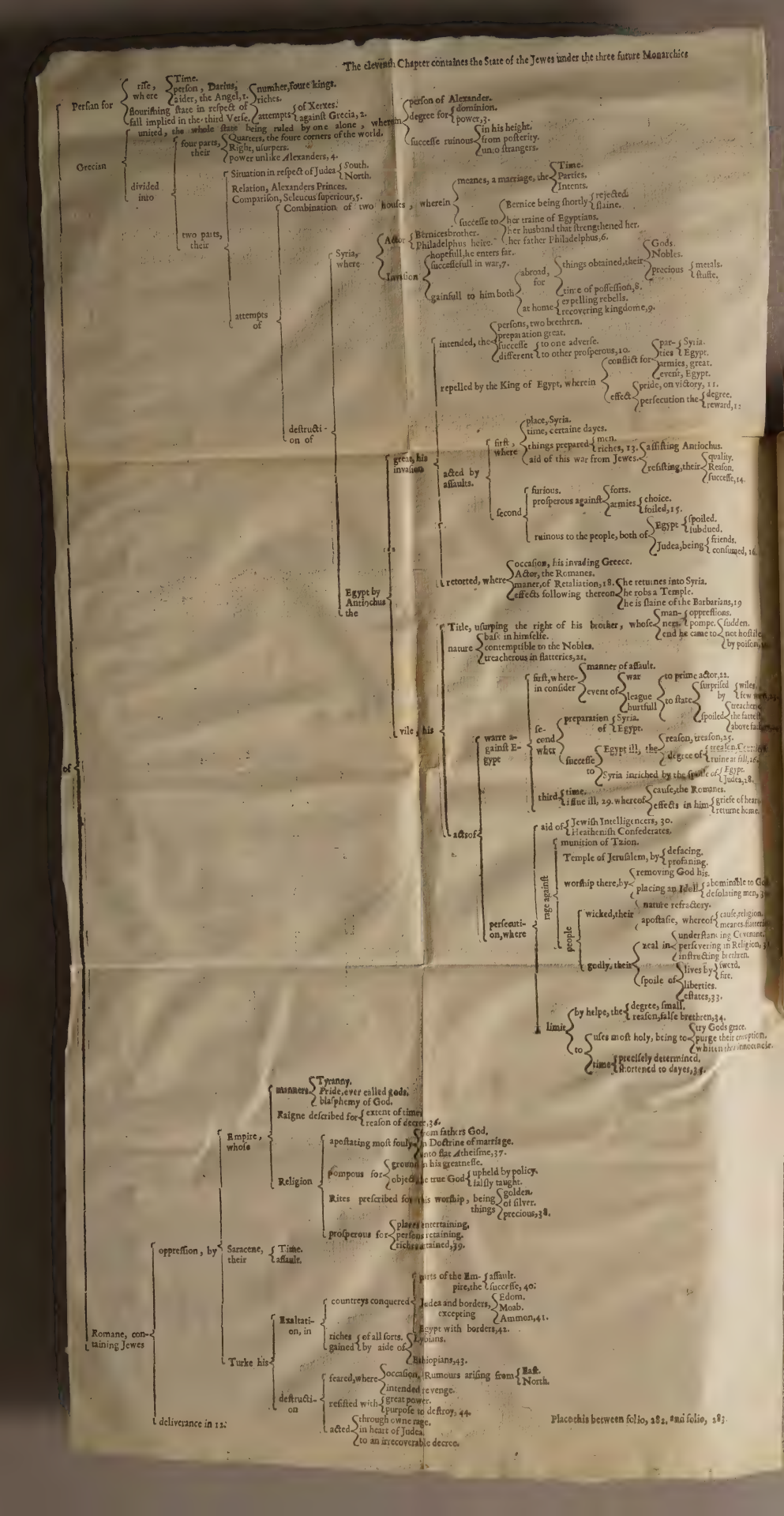
v. 21.

But of thoſe things I will interpret the particulars unto thee as they are determined in the counſell of the Lord, who onely holdeth with me, even Michael your Lord.

D. The tender care the Lord hath of his Church, is ſpecially to be obſerved, *Zach.* 3.1.2.3. Our Lord rebukes Satan, who ſought to burne the body of *Moſes* people, as a brand pluckt out of the fire by *Jehoſua* in the returne.

Chap. 11.

RPJCB



Placethis between folio, 282. and folio, 283.

Chap. II.

v. 1.

THe Angel proceeds with a compleat History from the present state of the Church in the time of the returne from captivity, at which time *Darius* favouring their cause, is confirmed in his Kingdome by the Angel: It might seeme strange that the Nobles of Babylon, who had raised tumults against their own Soveraign, and expelled *Nebuchadnezzar*, a warriour so stout; should so willingly subject themselves to the rule of this stranger, so old and feeble: But sure there was an higher cause; the Angel had the charge of stablishing the Empire in his hand.

v. 1.

Understand then that when Darius the Mede had gained the Empire, I did help to establish in his hand the quiet possession of all Babylon.

D. The holy Angels are ready to pleasure them that are friends to the Church, 4.26.

D. The greatest Kings enjoy their Kingdomes by the dispensation of the Lord, *Pro.*8.15.

v. 2. The Angel in 10. 21. had promised to open the truth, or proper sense of the Lords Counsell

v. 2.

There shall reigne three Kings over the

concerning his Church, the which he here begins.

the Realme of Persia, yea, a fourth, who in riches shall farre exceed any of the former, and by his great wealth and power shall muster up great multitudes against the State of Grecia.

These three Kings are to be numbred from *Darius*; *Cyrus*, *Cambyses*, *Darius Hystaspis*: The fourth is *Xerxes*, famous for riches and warlike preparation. The which three, with *Xerxes*, he onely mentions in this place, for that, 1. His prayer respecting the Temple, now hindered, was to receive answer. 2: And these foure onely opposed the prosperity thereof. 3. Also these were of a churlish disposition, Beare-like opposing the afflicted Jews; the next after them was *Darius*, also called *Artaxerxes Longhand*, second son to *Hystaspis*, by *Atossa*, or *Edessa*, who was a friend to the Jews his Countreymen by the mother; after him no new tyrannies (worthy a Prophets Relation, or Record) were acted by any of the Persians against the Jews.

D. The adversaries of Religion are noted onely for their infamy, 2 *Chro.* 28. 22.

D. Wicked men may grow great in worldly wealth, *Psal.* 37. 3.

D. When wicked men are exalted their attempts are haughty and cruell. *Psal.* 73. 6.

v. 3. This King is *Alexander* the great, the first Monarch of the Greekish Empire, whose wars with the Persians are here omitted, being more fully handled formerly in the vision of the Ram and shagged

v. 3.

Where a mighty king shall gaine the Empire, who shall exceedingly enlarge his dominions, and shall

ged Goat, in *Chap.* 8. 5.

D. Such as the Lord sets himselfe to exalt shall surely prosper, *Is.* 7. 67.

shall conquer without controll.

D. Prosperous successe may befall the enemies of the Church, as in *ver.* 23.

4. *v.* As soon as the goat had raised himself by the fal of the Persian Ram, his first and great horne was broken off, accordingly this glorious Conquerer is broken in the very height of his honour and pomp: so mutable and perishing are the faireſt estates.

D. The glorious pompe of the world is subject to ruine at the height, *Job* 20. 56.

v. 4.
Who having gained the Persian Empire it shall be divided into four parts, but not to his naturall heirs, but for other successors of his, who shall share his dominions amongst them

Vpon *Alexanders* death the Greekish Empire was divided amongst four of his principall Captains, *Cassander*, *Antigonus*, *Seleucus*, *Ptolemy*, who after mutuall jarres shared the dominions formerly scraped together by the valour of *Philip* the Father, and *Alexander* the Son; concerning whom the Angell observes these two things: 1. They were strangers to him being none of his heirs, how ever *Ptolemy* was supposed to be son to *Philip*; yet illegitimate going in the repute of *Lagus* his son: 2. Also they were kings of an absolute dominion indeed, but farre inferiour to *Alexander* in command, and warlike fame, their division being cause of mutuall quarrells, and sidings out of emulation each of others greatnesse; the four ever contending, untill the power rested in two, and those two as unquiet together.

D. Oppressors shall have strangers share their ill gotten goods, *Job* 7.13.16.17.

D. Division doth ever weaken the faireſt States, *Mat.* 12.25.

These four usurped the Kingdom notwithstanding his mother *Olympias*, his brother *Arideus*, his son *Hercules*, and the Posthume childe of *Roxane* his wife, yet all these were disenherited by them, and they prosper accordingly.

D. The dominions of usurpers are unprosperous, as 8.25.

v. 5. The Angell falls from the mention of the four to the history of the two kingdoms of Egypt, and Syria: for that first, The Kingdom of Asia upon *Antigonus* death and vanquishment by *Seleucus* was divided amongst the rest of the Captaines: and as for the Kingdom of Macedonia, it grew weake and of no esteeme; *Cassander* his treachery in cutting off *Alexanders* house and posterity, brought a just hand of God upon him, and his house, his Kingdom being tranſlated to *Demetrius* son to *Antigonus*, so that of the four heads in 7.6. there remaine but two: Secondly, The Kingdomes of Egypt and Syria onely did afflict the Jews, for that it lying betwixt them was subject to the spoile and forrage of their Armies, yea many battels were fought by them in the land of Judea: Also for that there was much contention betwixt them about the Title; both claiming the right of inheritance so that

v. 5.
Of whom one being king of Egypt shall grow exceeding great, and another of his Princes king of Syria shall be far greater, and possesse dominions very large, ever far and neare.

that it was tossed as a Tennis betwixt them, and by them miserably spoiled and rent.

The kingdom of the South is Egypt, as in the 8. *ver.* and the Kingdom of the North is Syria, as appears by the history of *Antiochus* the vile, from 21. to 35. who being called king of the North, is known in all consent to usurpe Syria: so called they were, in that they bordered on Judea; the one on the North, the other on the South.

This king of the South *Ptolemeus Lagi:* So called for that he was the supposed son of *Lagus:* The other is called one of his, that is, *Alexanders* Princes; the word *his* having reference to *Alexander* the former, and not to *Ptolemy* the latter; a forme of speech used, as *Hest.* 2. 6. where the relative *who* hath reference unto *Jair*, the former in the line, and not *Mordecai* the latter: so also in *Acts* 14. 13. This Prince then is *Seleucus Nicanor*, who besides the Kingdoms of Babylon and Syria enlarged his dominions by the conquest of *Antigonus* and *Lysimachus*; so that no man ever possessed more of Asia then he, his Master *Alexander* onely excepted, for which cause his dominions are described to be so large.

D. Worldly men plant themselves by all possible strength they can, *Luk.* 16.8.

Seleucus is said to be great above, or comparatively greater then *Ptolemy*, not over him, for he was never brought into subjection to *Seleucus Nicanor.*

D. Earthly things are tossed amongst earthly men, now to one, now to another, as in 8. 7, 8.

v. 6. These two Houses fell at variance upon this occasion, the two sons of *Ptolomy Lagi, Philadelphus*

v. 6. *And in tract of times those two Kings*

delphus, and *Megas*, contended about the Title of Cyrene, in the which war *Antiochus Soter* son to *Seleucus*, aided *Megas*; to whom before this he had married his daughter; the which bone caused great dissention twixt Egypt and Syria: for the appeasing whereof *Ptolomie Philadelphus* marrieth his daughter *Bernice* to *Antiochus Theos*, son to *Antiochus Soter*; the which marriage, with the ill successe of it, is the subject of this verse: for this *Theos* had another wife, *Laodice*, by whom he had two sons, *Seleucus Callinicus*, and *Antiochus Hierax*, who took in ill part their mothers divorce, and causelesse rejection; so that upon the first opportunity, they cut off *Bernice*, and her young son, with all her train that came with her out of Egypt, in despight of what her husband *Theos*, or father *Philadelphus*, could do for her rescue.

Kings shall joyne in a friendly peace, for the daughter of the daughter of the King of Egypt shall be married to the King of Syria, but she shall not long enjoy her interest in her husband, nor he his power in the Syrian Court, but she shall be yeelded to her enemies, and all her train with her; also her father shall fall, and her husband, who backed her in her attempts.

This King of Egypt, *Ptolemie Philadelphus*, so called, for that he married his owne sister; this *Ptolemie* was exceeding rich, and a noble warriour, besides his study of learning, by whose procurement, the Translation called the *Septuagint* was composed: his daughter here mentioned, was *Bernice*, who in respect of her great dowry, is stiled *Phernopheras* amongst Historians.

The King of the North, is here *Antiochus Theos*, so called,

called, for that he assumed Divine honours, and did arrogate to himselfe the name of God: *Bernice* is said not to hold the power of her arme, for that shortly after she lost her interest in her husband, who put her away, and received again his former wife *Laodice*; neither did her father long continue his power in the Syrian Court, his daughter thus miscarrying, and the Egyptians his daughters attendants being put to the sword.

She (to wit *Bernice*) was yeelded to the cruelty of *Callinicus*, also they that brought her up (to wit, her Egyptian train) were given up with her.

Her Father also and her husband who favoured her prosperity fell with her: *Laodice* made away her husband *Theos* by poison, partly out of a jealousie of his inconstancy, and partly out of a desire to preferre her son *Callinicus* to the Kingdom.

D. Nature teaches that marriage is a ground of the union of Families, *Gen.*34.9.10.

This marriage was an incestuous brood on both sides, for *Soter* the Father of *Theos* married his Fathers wife, *Stratonica*, of whom he begat this *Theos* and *Philadelphus* married his own sister by whom he had his daughter *Bernice*, and they prospered accordingly being in lives accursed, and in death miserable.

D. A sinfull brood is punishable for the fathers uncleane lusts, 2 *Sam.*12.14.

D. Marriages made in policy to serve dishonest ends are ever of ill successe, 1 *Sam.* 18. 21. 28.

That power which *Ptolemy Philadelphus* had in the Syrian Court either by the mediation of his daughter, or other his Agents who were there resident under the Title of the Queens servants or retainers, he soon lost:

for that first, it may seeme these new favourites were very busie, and insolent in their carriage, seeking to carry the king as seemed them good in matters of State, which in such upstarts would prove intolerable to any well governed State. Secondly, there is naturall emulation and stomach, of the natives towards others of another Nation: For which cause though they maintained even quarter with those Egyptians a while, untill the Amorous Kings love-passions were sariate, and over-blowen, yet they wrought secretly with the king, both undermining them, and working into grace their own despised Queen againe.

D. The favour of strangers in the Court is ever distastefull to the Natives, as in 3.8.12.

D. Secret treachery under pretence of love brings confusion to the privy packers, 1 *Kin.* 2. 13. 14.

v. 7. Upon the murther of *Bernice*, *Ptolomy Euergetes* her brother called a bud of her roots, being brother both by father and mother, and therefore interest into her quarrell, musters all his forces the strength of Egypt to revenge his sisters butcheries, wherein he did exceedingly prevaile, conquering their strong holdes and hazarding the losse of the whole kingdom from *Callinitus* who succeeded his Father *Theos*.

D. Such as are buds from the same rootes are tied to the neareſt duties of love, *Esay* 58.7.

v. 7.

And a brother of her parentage shall grow great in his Kingdom and in revenge of her quarrell shall lead an armie into Syria and shall surprize their strongest fortresses, and shall greatly prevaile in his wars with the Syrians.

Ptolomy

Ptolomy Euergetes is said to stand up in his Fathers estate: 1. For that he succeeded in his Kingdom: 2. for that he stood up in revenge of his Fathers and sisters death.

D. Bloody murtherers are sure to finde some to stand up in revenge of blood, *Act.*28.4.

D. Such as are guilty of bloodshed doe lie open to a just revenging hand, 2 *Chro.*24.23.24.

v. 8. *Ptolomy* understanding of a certaine mutiny at home occasioned by a Rebellion of the Parthians, was forced to leave the conquest of Syria in the midst of his successe, yet did he returne with an exceeding great prey, carrying captive their Idolls and Nobles, besides other precious things of gold and silver, and amongst the number of the captivated Idolls being 2500. he brought home againe those Egyptian Images which *Cambyses* had transported thence, and for that cause he was surnamed *Euergetes*, a Title of honour ascribed to such as were great benefactors to their Religion, or desired to be thought such, for which cause our Lord forbids his disciples to affect such Titles of honour, *Luk.* 22.25.

v. 8. *Whoreturning with conquest into Egypt shall carry captive their Nobles, Captaines and Idols, besides much spoile of golden and silver vessells, and he shall continue his greatnesse longer then his adversary the King of Syria had done.*

D. The Gods of the Gentiles are easily overcome in war, *Is.*37.19.

D. The desolations of war are such that the most precious both persons and things are subject to spoile, as 1. 2. 3.

The King of Syria *Callinicus* died of a fall from his horse, for which cause he is denied continuance, and his brother *Hierax* after other civill broiles with him, at last was slaine by a Troope of robbers; thus ended those bloody murtherers.

D. Unnaturall cruelties, are usually attended with strange judgements, 2 *Sam.* 18.9.

D. Such as undertake righteous causes are like to thrive in their designes, *Job* 29.14.18.

v. 9. The occasion of *Euergetes* sudden returne home was a commotion in Egypt, the Parthians upon the businesse of the king in the Syrian warres, took advantage of these stirres to rebell, and spoiled Egypt, whom he upon his returne home soon vanquished, & received his kingdom againe in peace.

v. 9. *And returning thus he shall vanquish all those Rebells, and shall receive his kingdom with great glory.*

The which stirres with *Euergetes* successe are here intended by the Iteration of his return, He shall come into his kingdome, he shall returne into his land (to wit, maugre these Rebells.)

D. The absence of good governors is dangerous to the State. *Neh.*13.6.

v. 10. These two Kings being dead their children inherit their quarrells as their lands: *Callinicus* had two sons, *Seleucus*, *Ceraunus*, and *Antiochus Magas*, or the Great, and *Ptolomy Philopater* succeeded his father *Euergetes* in the Kingdom of Egypt: These two sons of

v. 10. *In revenge of which victory, two of the sons of the King of Syria shall muster great Armies, and indeed one of them shall conquer and pre-*

of *Callinicus* could not brook, that *Ptolomy Philopater* (so called abusively for killing his father) should possesse any part of Syria under their noses, and therefore mustered all the power they could: *Ceraunus* being made away by poyson wrought no exploit, but *Antiochus* warred with *Ptolomy* his Captains, overcame *Attalus* and drew *Theodotus* to yeeld, who resigned Syria unto *Antiochus*, and holpe him against his master; for which cause *Antiochus* is said to passe over and overflow to wit all Syria, first scowring the coast at home, and afterwards invades his, that is, *Philopaters* strong holds in Egypt.

prevaile, whereupon he shall invade the strong holds of the king of Egypt.

The young King and Peeres of Syria knew well how dangerous it was to permit an adverse State to have such footing in their dominions, the which besides that native grudge that was betwixt them was a speciall cause of these warres.

D. Old inveterate grudges are continued from the Fathers to the children, *Judg.* 11. 12. 13.

D. Tis dangerous to suffer an enemy to have any footing, *Judg.* 6. 3. 4.

Antiochus had an honest plea for his first wars in expelling *Philopaters* Captains, but not content with the successe at home he proceeds to invade Egypt, that injury he could not brooke at home he offers unto others abroad.

D. Successe in the world carries earthly men beyond all equity, 2 *Chro.* 25. 18. 19.

11. *v. Antiochus* having pitched his Tents near the strong holds of Raphia, besieged the City where-

v. 11. *The which invasion the King of Egypt dis-*

after some Parley aad Treaty to no purpose he fought with *Philopaters* Army and was overthrowne, and his great multitude partly slaine, and partly taken captive by *Philopater*, paying the price of his rash and coveteous attempts.

D. Such as greedily gripe after Dominions may expect a fearfull fall.

daining and marching on to meet the King of Syria shall joyne battell with him, who though he have an huge Army, yet all his multitudes shall be foyled.

The preparation of these two Kings was exceeding great on both sides, *Antiochus* had 70000. foot men and 5000. horse men, besides 73. Elephants; and *Philopaters* Army consisted of 62000 foot, 6000. horse, & an 102. Elephants: The slaughter was almost equall, but the Egyptians with their mercenary Greeks wan the field.

D. Most bloody wars have been fought by the enemies of the Church, *Chron.* 20.23.

v. 12. *Ptolomy Philopater* puffed up with insolency through successe of his victory, exercised crueltie against the Jewes and coming to Jerusalem he offered to enter into the Holy of Holies, but being resisted both by the high Priest, and the immediate hand of God, as *Uzziah* had been, he tooke this repulse in high disdaine, and sent forth cruell edicts, whereby many of them was put to most cruell deathes, as their historie declares, 2 *Mac.* 3. and 4. *Chap.* The which exploite returned much to his dammage,

v. 12.
The which victory shall occasion such insolency in the King of Egypt, that he shall destroy many thousands of the Jewes, the which exployte shall returne to his great dammage.

mage: for First, he was given up to uncleane lusts, he killed his own wife, and sister, and kept a male Concubine, whom he abused in Sodomie, one *Agathocles*, whose sister also he kept as his Concubine.

Secondly, not long after was he strucken with death, and his young son was left to the Tuition of this infamous *Agathocles*, the which was generally so ill taken, that divers parts rebelled from under him.

Thirdly, the Lord raised up the spirit of the Syrians, for *Antiochus* stayes but the while of his new preparation, and afterwards more strongly invades his sons Dominions.

D. The successe of worldly things do make insolent the hearts of worldly men, *Psal.*73.5,6.

D. Tis pride of heart that occasions the persecution of the Church. 3 *Joh.*9.10.

D. Persecution of the Church is ever returned with strange judgements, as 8.25.

v. 13. *Antiochus* first expedition against Egypt was occasioned by the minority of the young king, *Ptolomy Epiphanes*, who succeeded his Father *Ptolomy Philopater*, the which *Epiphanes* was a very childe about foure yeares of age: also the Nobles of Egypt were at variance amongst themselves, the ancient Nobility stomaching the favour and power of the lascivious *Agathocles*; the which also gave occasion to *Antiochus* expedition, wherein he is said to come certainly, after certaine years, the which words intend

v. 13.
For the King of Syria mustering up a far greater Army then that he lost, shall returne, and notwithstanding some delays, he shal strongly invade Egypt with a mighty Army, and much wealth.

intend some rub he found in his way at the first; for the Romanes having undertaken the Tuition of the young King send an Embassage to interdict him the medling with the Territories of *Epiphanes*; which notwithstanding, after certaine yeares he invaded Egypt.

D. The Lord orders one wicked man to wreake the Churches quarrell on another, *Rev.* 9.14.15.

D. A valorous breast will not easily be taken off his warlike enterprize, 2 *Chron.*35. 21.22.

D. Riches is a necessary preparation of warlike attempts, 2 *Chro.*25.6.

v. 14. The Jewes offended with *Epiphanes* former outrage, and finding covert under *Antiochus*, took part with him against the Egyptians by supply both of men and other provision for war, for which respect they were kindely entreated by *Antiochus* in this voyage, wherein he wan *Cœli-Syria* from Egypt: The speciall successe of this expedition is concealed, onely the destruction of the Jews is insisted upon; divers of the Jewes being refractory to the commandment of the Lord, had built a Temple in Egypt with a purpose to establish the vision or Jewish worships there, who siding with *Epiphanes*, were devoured by *Antiochus* army.

v. 14.
And in that warre many of the Jews shall joyne with him against the King of Egypt; yea then the refractory Jewes shall indeavour to plant their worship in Egypt; but shall all perish.

D. Such as despise Gods Ordinance are refractory against God himselfe, *Jer.*2.13.

D. Such as are zealous for God, after their own inventions, are but refractories *Hosea* 2.13.

15. *v.*

v. 15. *Antiochus* not content with his former attempts, mindes a second expedition against Egypt, the which he performeth with all warlike preparation, laying Siege to their strong holds, divers whereof he wun, and gave a great overthrow to the Egyptian Armies, notwithstanding their stoutest Captains, and chiefest Souldiers in all Egypt were sent against him.

Formerly at Rapia *Antiochus* was put to a great foile by the Egyptians, and now he puts them to the like hardship.

v. 15.
In like manner the king of Syria shall invade Egypt againe, wherein he shall strongly besiege, and also surprize, their most defenced Cities, and the Egyptian Armies & stoutest captains shall be put to the foil before him.

D. The events of war are mutable, sometimes for, and sometimes against, 2 *Sam.* 11. 25. D. Successe in war doth not always follow the chiefest souldier, *Eccl.* 9. 11.

v. 16. The successe of *Antiochus* in Egypt is mentioned in the former verse, here the spoile of Judea is annexed: for how ever *Antiochus* took part with them, against *Scopas* a captain sent by *Epiphanes* against the Jews, and gave him the overthrow, yet planting his forces during this war in the parts of Judea, to the intent that of his friends he might receive succour, being so far from home he hereby did wast their land, and souldiers greedy of prey make spoile without respect of friend or foe; so that Judea smarted both by friends and foes, *Antiochus* peace was little better then *Epiphanes* hostility.

v. 16.
But their enemy shall subdue the power of Egypt without any resistance, in which voyage he shal encampe in Judea, which by his Armies shall be exceedingly wasted.

D. The experience of war is bitter even to friends as foes, 2 *Chro.* 25. 10. 13.

D. Gods Church goeth to wracke both by friends and foes, *Ezek.* 29. 6. 7.

17. *v.* *Antiochus* yet once more took into his thoughts, the conquest of Egypt, *Memphis* and *Alexandria* were sweet morsells he desired much to tast, and it may be the losse of much riches and so many men with no better successe, did much grieve him; however for another exploit, he is strongly prepared, and began his enterprize with some hopefull successe, but behold a counterbuffe of his attempts: The Romanes being protectors of *Epiphanes*, send a royall Embassage demanding a restore of all the Cities he had formerly wun from *Epiphanes* their Pupill, and a ceasure of further attempts in the like nature: whereto *Antiochus* answered, that he and *Epiphanes* were friends, and for confirmation of amity, *Epiphanes* was to marry his daughter, and also that the Cities in question were to be returned as part of dowry with his daughter: With which answer the Embassadors returned, for which cause *Antiochus* forbore open hostility, and rather dealt by secret treachery, corrupting his daughter to betray her husband, but she (as became a good wife) did take part with her husband: where-

v. 17. *Lastly, he shall invade Egypt with all the strength of his whole dominions; which attempt failing he shall under pretence of upright conditions of peace, give to wife to the King of Egypt his daughter most beautifull, having first corrupted her to betray her husband, but she shall not take her fathers part, but be rather against him.*

in *Antiochus* policy was moſt deviliſh, for *Cleopatra* being a mirrour of beauty (for which cauſe ſhe is called the daughter of women) might the more allure the young king to be ruled by her; alſo under pretence of her attendants, he might ſubborne ſpies (incendiaries of State) to the advancement of his cauſe: Hereby Egypt might be lulled in ſecurity, fearleſſe of his invaſion: and Laſtly, hereby he might ſtrengthen his faction, all the friends and ſtrength the Queen could make, being ready at every turne; yet all in vaine.

D. A covetous minded man doth inſatiably hunt after revenues, *Iſa.*5.8.

D. Wicked men uſe ſecret treachery where open hoſtility will not availe, *Neh.*6.2.10.

D. Secret Treachery in the juſt judgement of God is of ill ſucceſſe, as 27.

D. It's the duty of a good wife to ſtick to her huſband rather then to her father, *Gen.* 2.24.

v. 18. *Antiochus* taking it as an high diſparage to be thus confined by the Romanes, who had done him two affronts in Egypt, reſolves to let the world know, he is an abſolute Lord and fears none, and therefore invades Grecia, and ſpoiles the Countries of Helleſpontus, Cherſoniſus, & Emboea, which formerly belonged to the Romane titles, wherein he did as it were bid the Romanes open battell: In which attempt he had proſperous ſucceſſe at firſt, where-

v. 18. *Upon which ill ſucceſſe Antiochus ſhall invade the forrain Countries of Grecia, and ſhall take many of their cities, but the Romane State whom it nearly concerned ſhall returne all his reproches done to them upon his own pate without*

with being animated, he would jest upon, and scorne the Romane terrour, which yet he felt to his greater both smart and shame.

out the least staine of honour.

A Prince, the Romane State, not yet exalted to be the mistresse of the world, for his own behalfe, not now as Protector of Egypt, but in his own right, shall returne his reproach and taunts upon himselfe, being thrice vanquished by them, both by sea and land, and being put to flight, he not onely left his campe richly furnished, as a prey to them, but in conclusion was driven to accept of Peace upon these conditions: To surrender all the Countries of Grecia he had wun by war; To defray the charges of the Romane war: To deliver forth as many of his ships, and Elephants as they should demand: To pay an yearly Tribute of a huge sum unto the Romanes for twelve years: To deliver twenty Hostages, whereof one to be his son, for the security of his observance of the former conditions.

Thus we see how sweetly the holy Angell doth point out the most materiall points of History: Calling Grecia the Iles, both to conceale holy mysteries from such as are unexperienced in the word, as also to comfort the Jews amongst whom it was familiar to call those Countries Iles, which were peopled by Javans posterity, even since *Moses* had so stiled them, *Genesis* 10.4.5.

D. Such as incroach upon others will in the end worke themselves out at all, 2 *Chro.*25.17.23,24.

The Romanes dealt with him by Embassadours while it concerned others, but when their own cause is in question, they joyne with him in the maine battell.

D. The

D. The love of the world is little abroad, much at home, 2 *Tim.* 3.23.

D. Such as proudly scorne others shall have their scornes returned home, *Judg.* 1.7.

v. 19. *Upon which discomfiture he shall returne home unto the strongest forts of Syria, and shortly after he shall perish without the honour of buriall.*

v. 19. *Antiochus* having received this foile, retires himself into Syria into his strongest holds for fear of the Romanes, and having so great a Tax of a 1500. Talents laid upon him, he attempts to rob the Temple of *Jupiter Belus* in Persia, where he was slaine in the incursion of the barbarous people that ran tumultuously together to fight for their spoiled god; thus perished he without the honour of buriall: this tumultary death is intended by his stumbling and falling, and not being found.

D. Fear and shame do oft keep under the Raign of unbridled lust, *Mar.* 6.18.19,20.

D. Misery drives graceless men to make use of base shifts, *Gen.* 25.30.31.

D. Such as live lewdly shall die shamefully, without honour, 2 *Chro.* 21.19,20.

v. 20. *In whose roome there succeeded a great raiser of tributes, to maintaine the pompe of his Kingdome, but within a short space shall*

v. 20. *Antiochus* the great dying his son *Seleucus Philopator*, so called, for that he was his fathers darling, succeeded him in the kingdome of Syria, who to maintaine his pompe and glory, laid grievous impositions, and taxes upon his Subjects, and besides

attempted by this Captaine *Heliodorus*, to have robbed the Temple of Jeruſalem, but theſe courſes cheived as ill with him, for by the ſame Captain he was after poiſoned, and ſo died, raigning but a ſmall while.

ſhall he be made away, but neither by ſecret nor open hoſtility, but by the treachery of his owne.

D. Wicked lives do purchaſe unto men names of infamy, 2 *Chro.* 28.22.

D. Grievous Taxes and impoſitions are uſually raiſed to maintaine Pompe, *Luk.* 2.1.2.

D. Pride and oppreſſion will bring the greateſt men to a ſudden end, as in *ver.* 4.

v. 21. After *Seleucus Philopator* ſucceeded *Antiochus Epiphanes*, or Famous, ſo called by his flatterers; others ſurnamed him *Epimanes*, the furious; the ſpirit of God ſtiles him the Vile, who was ſon to *Antiochus* the great, and brother to *Seleucus*, about the time of whoſe death this *Antiochus* was upon his journey from Rome, where he was detained an hoſtage ever ſince his father was vanquiſhed by them, and now *Demetrius* ſon to *Seleucus* was to be hoſtage in his ſtead, but before his return, his brother was poiſoned by *Heliodorus*, and not without ſuſpition of his aſſent: This *Antiochus* affecting the Kingdom was reſiſted by the Nobles who denied him the Soveraignty, ſeeing the right heire was yet alive; which he ſeeing, wound in by this device: The true heire was yet a childe and unable to weild

v. 21.
And in his roome ſhall ſucceed a vile perſon, whom the nobles ſhall not acknowledge for their King, yet by faire pretences he ſhall get quiet poſſeſſion of the kingdome.

the

the Scepter of a State so turbulent, and thereupon undertaking the Tuition of young *Demetrius* he wound himselfe in, thus flattering, and gulling the ancient Nobles.

D. Such things as the world counts famous the Lord accounts vile, *Luk.*16.15.

D. Usurpers are to be esteemed unworthy the honour of a kingdom, 2 *Chro.* 23.14,15.

D. Wicked men for want of right betake themselves to wiles and shifts, 1 *Sam* 16.21.

v. 22. *Antiochus Epiphanes* having by flatteries gained the kingdom of Syria, proceeds in the old quarrell with Egypt, which he attempted by three maine assaults to win to himselfe: as First, he took occasion by the minority of *Ptolomy Philometor* (son to *Ptolomy Epiphanes* by *Cleopatar*, sister to this *Antiochus* the vile) to invade Egypt with great forces, and being landed at Pelusium, he met with *Euleus* and *Leneus* two Captaines sent against him, by the young king *Philometor*; but they were overthrown as with a storme or floud, with a great discomfiture: This Prince of the Covenant cannot bee his brother *Philopator*: for First, This Prince is broken after his entrance by flatteries, and *Philopator* was dead before he returned from Rome: 2. Also the pretence used by *Antiochus* was the Tuition of *Demetrius* son to this *Philopator*, which must needs follow *Philopators*

v. 22. *Which having gained, he invades Egypt with a great army, and shall give their forces a great overthrow, whereby he shall much weaken them, yea one of their Princes, treating for a covenant of peace, shall also be made away by him.*

tors death: Lastly, upon the pretence of this Covenant *Antiochus* enters further into Egypt then any of his forefathers, and not into Syria: This Prince then is *Triphon*, who upon the former overthrow was the principall actor of a League twixt these two kings, whereby *Antiochus* was to undertake the Tuition of *Philometor*, his sisters son, being yet but young; under the covert of which league he entred fairly without resistance into the principall Cities; first, making away *Triphon*, the better to maintaine his treachery, the witnesse of the league being now dead.

D. A vile person may prosper in warlike attempts, as in 7. 25.

D. No League is like to hold where there is an old and native grudge, 2 *Chro.* 28. 16. 20. 21.

D. The worlds Politicians respect their friends, but as they serve their own ends, *Mich.* 7. 5.

v. 23. D. Its a note of a vile person not to regard the league he hath made, *Psal.* 37. 21.

D. Secret treachery doth oft prevaile more then force of armes, as 8. 25.

v. 24. This Province whereunto *Antiochus* entred cannot be Syria, as some would: For, First, he is said to enter further then his forefathers; but that he did not into Syria, his teather was shortned by the Romanes, as on 18. his father was confined by them, which he never durst dare to reverse:

2. Also

v. 23.
And upon this league he shall deale craftily, and proceed very farre into the heart of the Kingdom, and that with a small power.

v. 24.
Yea pretending peace he shall seise upon the most plentifull parts of the land, and shall prevaile more in Egypt then

alſo theſe ſtrong holds, he loſt againe, and enjoyed them for a while onely, but the ſtrong holds of Syria were never loſt by him: Laſtly, the ſums of money which he ſcattered among the Common people (as his manner was to ſcram handfulls of money as he went in the ſtreets) is ſaid to be prey and ſpoile, and therefore cannot be done in Syria, where he entred peaceably without ſpoile; ſo that this Province muſt needs be Egypt, where upon the league, he played Rex a while till his wiles were eſpied and reſiſted by them.

any of his forefathers had done, and ſhall diſtribute amongſt the people the ſpoile, and prey, whereby he ſhall obtaine ſome of their ſtrongholds for a while.

D. The moſt dangerous enemies are thoſe that wound under pretence of love, *Neh.* 6. 10.

Epiphanes diſtributing the ſpoile amongſt the vulgar, caſting handfulls as he went the ſtreets, did win the vulgar (ſubjects of faction) to ſide with him, and thus prevailed.

D. Tis dangerous to the State when ſeditious ſpirits do inſinuate themſelves into the vulgar, 2 *Sa.* 20. 12.

A little conſideration might have taught them: 1. That *Epiphanes* was a ſtranger and came in an hoſtile manner: 2. That there was an inveterate, and native grudge twixt Syria and Egypt: 3. That the ſpoile he thus ſcraped up of their countreymen was that onely which he diſtributed: 4. That he which would ſpoile others to feed them, is as likely to ſpoile them to feed others: 5. That their State was never the richer by his liberality, and did but turne penny, the richer being ſpoiled to feed the factious humour of the vulgar; yet

nothing will sinke into their heads, they giddily affect their new, though false benefactor.

D. The silly vulgar are wun with trifles to side with the worst men in the worst causes, 2 *Sam.* 20. 1, 2.

Antiochus is not content with the Forts he had already wun, but he practises devices against the rest; especially Memphis and Alexandria, their two principall Cities; the which device of his was by sowing division betwixt *Philometor* the elder, and *Phiscon* the younger brother; that by their quarrells the strength of their two Cities might be spent: A principle that hell and *Machiavel* have hatched amongst Christian States, (*Divide, & Impera*) Nourish division, and thou shalt the easier either conquer or rule: Thus did *Antiochus* and so returned into Syria, intending when they had spent themselves, to come upon the conquerour: But here it is said [for a while] for this project was both discerned and defeated: The elder brother espying his device used the mediation of friends to a brotherly amity; and after much Treaty, through the prayers and tears of their mutuall sister, a loving concord was concluded.

D. The sowing of Civill dissention is very dangerous to the State, 2 *Sam.* 20. 6.

v. 25. *Antiochus* at the first invaded Egypt with a small power, his best string to his bow was policy, wherein being suspected, prevented; he in this second expedition raises up all the strength of Syria, intending the triall of War: This cannot be the first invasion of Egypt as some would: for, 1. In the

v. 25.

And he shall muster up the power of Syria, and shall with great courage bid battell to the king of Egypt, who shall meet him with a great and mighty Army,

the first invasion *Philometor* was a childe and under Tuition of others, but in this voyage he was a warriour, and for policy able to match *Antiochus*, as in 27. neither of which doe agree with childish yeares. 2. Also in the 29. there is mention made of two former expeditions of greater exploit then that, therein contained.

Army, yet shall he fall before the other, his own Captains dealing treacherously with him in the war.

D. Mighty and great Armies may yet miscarry, 2 *Chro.* 24.24.

D. The Treachery of Captaines is the misery of war, 1 *Sam.*29.4.

v. 26. The Courtiers of *Philometor* are they that do secretly plot with *Epiphanes*; traiterous to their own Families, lives, friends; traiterous to the State, their publique weale, government and liberties; traiterous to their King, their master, their family-father: And lastly, traiterous to their benefactor: They were none of the kings inferiour retinue, or base hangbies of the Court, but such as were had in honour and fee with the King.

v. 26.
Yea his own Courtiers shall worke his overthrow, and of his Army also; so that there shall be an exceeding great slaughter of them.

D. The neerer the relation, the fouler the treachery of any person, *Joh.*13.18.

v. 27. This battell thus foughten, these two kings fall to parly about a Truce, wherein each of them do strive to overreach and circumvent another; but in fine a Truce

v. 27.
And these two kings treating about peace shall devise mischiefe one against ano-

was concluded, and *Antiochus* was royally feasted by *Philometor*, but this amity was but fained; they spake lies and dissembled both at one Table, the which things were so, the rather for that the Lords appointed time for the end of the wars was not as yet fully come, according to which all events are squared.

another, under pretence of love, and their Truce shall prosper accordingly, for their wars shall end onely at the time appointed of the Lord.

D. Malice is ever a secret plotter of mischiefe, 1 *Sam.* 23.9.

D. Lying is a familiar practise of wicked men, *Psal.* 62. 9.

D. Such feasts are wicked, where there is not true amity in heart, *Act.* 2.46.

D. Unlawfull shifts are ever worthy of ill successe, *Mat.* 4. 3.4.

D. Be mens devices what they will, things are ordered as God hath decreed, *Pro.* 19. 21.

v. 28. Upon which Truce *Antiochus* returnes into Syria, carrying with him very much treasure which he had scraped together, partly by the spoile of Egypt, partly by *Philometors* large gifts upon the Truce made, and partly by the robbery of the Temple of Jerusalem as he returned home: A great minde he had to be doing with the Jewes; but having not yet vented all his intended spleene against

v. 28.
Upon this the king of Syria shall returne home with great spoile, and by the way he shall devise mischiefe against the Jews, and something as he returnes he shall do also.

gainst Egypt, he defers his mischievous purposes untill the end of his third expedition, yet by the way he gives them a tast that he is that little horne, *Antiochus* the furious and vile, and therefore some of them he corrupts aforehand, 1 *Mac.* 1. 21. to 24. the better to ground his future Tyranny, and for the supply of this his future intendments against Egypt, the Temple must pay a Subsidie for her peoples two yeares reprieve.

D. After the purchase of great riches wicked men are never the nearer content, *Eccle.* 5. 10.

D. Wicked men have so much moderation, as to deferre their malice till a fit season, *Luk.* 22. 6.

D. The holy Covenant is indeed the quarrell that wicked men bear the Saints, *Joh.* 15. 19.

D. To commit Sacriledge is a grievous sinne of a vile person, *Pro.* 20. 25.

v. 29. After two yeares *Antiochus* comes againe, and the third time invades Egypt, where (as desperate Gamesters) he wages all at a stake, besieging their Royall City Memphis, which he shortly took, and drove *Philometor* to flie for his life to Alexandria, to the siege whereof *Antiochus* addresses himselfe, but being arrived, and planting himselfe for siege, behold *Popilius* arrives on an Embassage from Rome, discharging him any further invasion on *Philometors* Countreys, whose tuition the Senate and people of Rome had undertaken: *Antiochus* willing to shift off his Answer, busied himself with complementing *Popilius*, and other Romans of his

v. 29.

In the Lords appointed time he shall againe invade the land of Egypt, but shall not prevaile as he had done in the first and second voiages.

his old acquaintance, and such like trifles; which the noble Romane perceiving, with his staffe makes a circle in the sand, and charges him to returne Answer before he departed out of that circle; *Antiochus* had never proved the Romane wars, yet had not forgotten his fathers both losse and shame, and therefore (much against the heart) he obeys the Romane Embassage, so that this exploit was nothing to the two former, being thus taken off in the height of his hopes.

Now is the time appointed for the end of the wars of Syria and Egypt, mentioned in 27. and here renewed, that all might see the sweet concurrence of Gods purpose and providence.

D. That the Actions of Tyrants are done in the Lords time, should not be forgotten, as in 35.

D. The Lord crosses the purposes of the wicked in the height of their hopes, *Iob* 20.6.

v. 30. Whereas the Romane aid, sent under the conduct of *Popilius*, are called ships of *Kittim*; it is for that originally they came of him: *Kittim* was one of the sons of *Javan*, *Gen.*10.4. From whom not onely some parts of Grecia, but all Italy did originally spring: Antient Records declaring, how *Latinus* transported the Citians from the Greekish Islands into Italie, the which is the rather probable, all Antiquity concluding the Italians originally to spring from Grecia: but there is no Record to this of the wonderfull Numberer, who describes

v. 30.

For the Navie of the Romanes shall come against him, for feare of whom he shall be forced to retire from Egypt, and by the way shall execute his fury upon the Jews, the refractory Jews assisting him.

deſcribes the Romane Nation by the name of *Kittim*. Ships of *Kittim* are here mentioned, rather then people of *Kittim*:

1. For that the arrivall of the ſhips onely in the Haven of Alexandria drove *Antiochus* from Egypt, without any other hoſtility, the ſouldiers being never landed.

2. For that the Hiſtory of the Romane greatneſſe, beginning from theſe times, the Lord would have his people at once diſcerne the riſe and ruine of their laſt and great Oppreſſour; which he doth by citing *Balaams* unwitting Prophecie, *Num.* 24. 24. that the ſhips of *Kittim* ſhould afflict *Aſſur*, tranſlating it into a Province; and alſo ſhall afflict *Heber*, the Jews, ſacking their City, and ſcattering their people on the face of the earth, and yet in the end ſhall periſh for ever. The Ancient of dayes caſting this fourth Monſter into the ſtreames of fire, and reſtoring the dominion to his own people: ſo that the wiſe hearted Jews might know, that when the Romanes came againſt *Antiochus* the vile, that their laſt Oppreſſour was at the doores, who yet ſhould periſh for ever.

D. Nothing doth ſo grieve wicked men, but that they cannot do the miſchief they would, 1 *Kin.* 21. 4, 5.

D. When wicked men are croſſed in their purpoſes, they are as ready for new miſchieves, *Pro.* 19. 19.

He is ſaid to have intelligence with ſuch as forſake the Covenant; divers rebellious Jews, deſirous to eſtabliſh Gentliſme, did privily pack with him againſt the City and people, 1 *Mac.* 1. 14.

D. Such onely as forſake the Covenant of the Lord are traiterous to the State, 2 *Sam.* 20. 1.

v. 31.

v. 31. In the which Attempts against Jerusalem, besides his Confederates amongst the Jews, he had other forraine Captaines assisting herein, who indeed were the speciall Actors of these Tragedies, as *Philippus*, *Andronicus* and *Apollonius*, as in 2 *Mac.* 5. 22, 23, 24. men of insatiable cruelties; who having taken the fort of Sion, they fortified it against the Jews, and committed miserable Massacres, without respect of sex or age, 1 *Mac.* 1. 35. also polluting the Temple:

v. 31. *Wherein having other power to assist him, he shall defile the holy temple, and trample under the strong holds of Sion; and shall destroy the Ordinance of Gods daily worship, placing in the Temple an abominable Idoll, causing desolation where it comes.*

1. By the bloud of innocents slaine before the Altar, as 39. of the same Chapter, which being a sanctuary of refuge from bloud, was polluted by the effusion of it; see also 2 *Chro.* 23. 14.

2. By their presence in the Temple, who were strangers to God, and his Religion, *Act.* 21. 28.

3. By medling with holy things, and touching the consecrated places and vessels.

4. Yea, they proceeded to disanull the Ordinance of Gods daily worship, and interdict the holy Assemblies of the Temple, 47. and commanded the Jews to sacrifice in every City, 54. *ver.*

5. And Lastly, placing the abominable Idoll *Jupiter Olympius* in the Temple, and his Sacrifice on the Altar of the Lord, 57.

This Idoll is called abomination: 1. From the Propheticall Phrase usuall in the Word, *Jer.* 32. 34.

2. From

2. From the nature of Idolatry, which being a direct dishonour to God is most abominabe in the eyes of God, for which cause he cannot speake of it without some marke of disdaine, *Jer.* 1.13. of desolation, for that Idolatry is an accursed thing, and brings desolation with it, for that it was affliction to the holy Jews, so a cause of desolation to the whole: The refractary Jews were so willing of Gentilisme, that where ever altars were erected, they fell to Idolatry, for which cause Gods plagues are multiplied.

D. Plotters of mischiefe against the Church shall have many aiders, *Est.* 3.6.7.

D. Graceless men make no matter of defiling holy things, *Mal.* 1.7.

D. Prophane wretches medling with holy things do defile them, *Hag.*2.13.

D. Gods daily worships are especially spighted by the world, as 6.10.

D. Idolatry is an abominable thing in the highest degree, *Jer.*32.34.

D. Idolatry brings desolation to a people entertaining the same, 2 *King* 21. 11.

v. 32. Diverse Jewes revolted from the faith and joyned with him against their brethren, as *Menelaus* who was guide to *Antiochus* in his robbing the Temple, and was more outragious against his brethren then the very Gentiles themselves, as 2 *Mac.* 5. 15. 23. *Jason*, who entred the City with a thousand Souldiers, and made Hh ha-

v. 32.

In which trialls many of the Jewes shall be corrupted by fair speeches to deny their Religion, but such as are faithfull with God shall gather courage and cleave to their Religion.

havock of his Countreymen; alſo *Alcimus* who contrary to his oath betrayed his brethren, and aided *Bacchides*, 1 *Mac.* 7.5.16. beſides multitudes of others of inferiour ranke.

D. The treachery of the Natives is dangerous to the State, 2 *Sam.* 15.14.

D. Preferment carries wretches to betray their Countrey, *Neh.*6.10.12.

Whereas the faithfull Aſſideans and zealous, are ſaid to do, there is intended their godly zeale in reſiſting Gentiliſme, and cleaving to the ſole worſhips of the Lord, as is recorded, 1 *Mac.* 1.55. their exploits in war, very noble indeed, follow to be handled *ver.* 34.

D. Such as have the true knowledge of God ſhall never be corrupted to forſake Religion. *Joh.* 2.27.

D. In the greateſt trialls, the Saints do with courage perſevere in Religion, *Act.* 20.24.

The which doctrine, that the elect called cannot depart from the faith, being ſo comfortable, obſerve firſt, no cautions in the word given unto men yet ſtanding do prove a poſſibility of falling from grace.

For, 1. They are made to the viſible body whereof ſome may fall, as 1 *Cor.* 10.12. *Heb.*4.1. 2 Alſo for that our ſtanding in grace is maintained by the holy heeding of our wayes according to theſe cautions delivered in the word, *Heb.* 12.13.

Secondly, Exhortations to induſtry for our ſtabliſhing in grace, do not inferre a poſſibility of falling from grace: For, 1. All the promiſes of grace or glory, do admit of and excite to induſtry, in holy meanes ſubordinate to the end promiſed, 2 *Cor.* 7.1. 2 Alſo for that our good God doth ſo beſtow his gifts of grace

as

as that he ever crownes our industry in the meanes of grace, and not otherwise, *Phi.*2.12.

Thirdly, threats of Apostates do not argue a possibility of the Saints falling from grace, *Heb.* 10 38. and 12.13. 1 For that they are made to the outward members of the Church, many of whom are not effectually called, but subject to danger of falling: 2. Also for that those threats are remedies against, and no Arguments of falling, serving to quicken unto prayer, and an holy watch, whereby Apostasie is prevented in them.

Fourthly, the danger of Apostates delivered to the godly yet standing in grace, *Heb.* 6.5. 1 *Cor.*9.27. inferres not a possibility of falling from grace: 1. For that it is upon supposition onely, and a conditionall proposition concludes nothing absolutely, the conclusion ever following in the worser part: the mistake whereof occasioned the errour of the disciples about the death of *John*, *Joh.*21.22.23. 2 Also for that the knowledge of this danger works in them an holy fear and jealousie, whereby they shun the rocks both of temptation and affliction whereon many are dashed.

Fifthly, The falls of the Saints, *David* and *Peter*, do not inferre a possibility of falling away from grace. 1. For that the outward act of obedience, or faith might be interpreted, and yet the habit being an immortall seed remaine entire, as in sleepe the senses are bound, but the power not lost: 2. Also for that spiritual life is yet retained, there being in the regenerate part a secret reluctance and dissent even in the action of sinne, who being born of the Spirit cannot fulfill the lusts of the flesh: as it fares in an affright, the blood re-

recoiles to the heart, not out of a purpose to yeeld, but the better to fortifie nature against invasion; wherein however we seeme pale and wan, yet is our life more strong and whole then before: 3. Lastly, for that the same Spirit that wrought in them renewing grace, doth by the same influence continue repairing grace, for which the blood of Christ once besprinkling the conscience, is ever efficacious, whereby the Saints of God are stated in an unperishing condition of grace.

Sixtly, the examples of Apostates formerly professing the true faith, and thereto gifted and graced of God, as *Alexander*, &c. do not inferre a falling away from grace.

1. For that their graces were common and outward, respecting office, as *Saul* is said to have another heart, adorned with Heroicall and kingly vertues; or else repressing onely, that God and his Religion might dwell on earth; *Psal.*68.18. Or temporary, never changing the heart, 2 *Pet.* 2.20. Or sacramentally, ascribed to them in respect of their outward ingrafting into the covenant and society of the faithfull, 2 *Pet.*2.1. None of which is that true sanctification grace intended in this question.

2. Also for that they fall from the faith professed, and not from the faith professing from Religion, but not from the faith by which the Saints profesſe: They lose the outward union with, and not the inward and soveraigne communion of the Saints.

3. They fall away from grace not simply but in respect of the judgement of charity; being but the esteeme of erring men, and that onely probable upon suppoſals of sincerity; fall they do, not from what they were, but from that they should be professed to be, were thought to be, *Mar.*10.29.30.

*v.*33.

v. 33. D. In a perſecuted Church every underſtanding hearer is to be an inſtructer of others, *Acts* 8.34.

D. Chriſtians of the beſt quality are yet ſubject to perſecution, *Mar.*10.29.30.

The Saints of theſe times were called to all manner of trialls: They were put to death by the ſword. 2 *Mat.* 5.25. They were caſt into the mercileſſe fire, 2 *Mac.* 7. 3. They were ſold to the Gentiles as ſlaves, 2 *Mac.* 5.24. they ſuffered the ſpoile of their goods by robberies, 1 *Mac.* 1.37. and none of the Saints but ſuffered ſome of theſe.

v. 33.
Yea ſuch of them as have the knowledge of the law ſhall inſtruct and encourage their brethren in theſe ſufferings, yet many of them ſhall ſuffer the ſword, fire, bondage, and ſpoile for many dayes.

D. Gods people are liable to all manner of trialls both of life or goods, *Heb.*11.36.37.

D. The Lord limits the affliction of the Church rather to dayes then years, as 8.14.

v. 34. This little help, is the exploit of *Mattathias* and his ſons, *Judas* and his brethren, who though they were but a handfull, in reſpect of *Antiochus* Armie, yet through the good hand of the Lord, proſpering their attempts, they were a refuge to their diſtreſſed brethren, and a vexation to their enemies, to whom they gave many onſets, many foiles, 1 *Mac.*2.24.18. 29.47. yet were there many falſe brethren, as *Alcimus* and others.

v. 34.
Yet in this diſtreſſe this ſhall be holpen by the courage of ſome zealous of Religion, yet among them many ſhall be joyned, of falſe and treacherous hearts.

D. The Lord will not have his Church wholly destitute of helpe, as 1. 21.

D. A little helpe in the Lords Cause may do great exploits, *Gen.*14. 14,15.

D. Even among professours of zeale some are falsehearted, *Joh.*6.70.

v 35. D. The Rage of persecution is limited to some of the godly only, *Rev.*2.10.

v. 35. *The which persecution shall be for the triall of their zeal, to purge away the drosse of corruption, and to declare their innocencie of life, untill the end of this rage, for now is the time appointed for the end of Javans rage.*

D. There is speciall use of the afflictions of the Church, *Zach.* 13. 9.

D. Persecution is of use for the triall of grace in Gods servants, 1 *Pet.*1.6,7.

D. Afflictions are of use to purge corruption out of the godly, *Isa* 27.9.

They are said to be whited: For, the glory of their innocencie of lives and sufferings did hereby appeare, to the admiration of friends and foes, 1 *Mac.*3.9.26. White, being the Embleme of Innocencie, the Ensigne and Garland of victory, *Rev.* 6.11.

D. The patient sufferings of the Saints do purchase them a Crowne of honour, *Rev.*7.13.

D. The afflictions of the Church shall not exceed the time limited of the Lord, as 9. 1.

This time of *Antiochus* persecution is the time of the end of *Javans* rage: The first verse finishes the tyranny of Babel; the second, containing foure Tyrants of the Persian State, finishes their rage with *Xerxes* so famous over-

overthrow; and the third begins *Favans* first oppressor: and so is continued a Series of the Greekish Tyrants successively untill *Antiochus* the vile in 35. who however he was not the last king of Syria, yet was he the Jews last Oppressour; *Favans* combe was cut by the ships of *Kittim*, so that he sate still.

The which the Spirit of God would especially have observed, for which cause he cites his former words of 8. 17. 19. concerning the appointed time of *Favans* rage, that so the wise hearted might by conference of these two, observe the wisedome of the Spirit, and the ground of their consolation.

D. The afflictions of the Church shall continue the Lords appointed time, *Jer.* 28. 10. 11. 14.

v. 36. The Prophecie following cannot be intended for *Antiochus* the vile:

First, his history was compleat before, both concerning the severall invasions of Egypt, and attempts against the holy Land; so that the following Relation to the end of the twelfth Chapter, can intend no new thing, saving his death, which being related 8. 25. was needlesse here, being besides the Angels principall scope; his victorious conquests are mentioned before, he exalting himselfe, and treading the Starres under foot; his spoile of the land for gaine, before his setting up of *Fu-*

v. 36.

And the king that shall come against him shall conquer and domineer, as seemeth him good, and shall grow exceeding great, triumphing over all Kings and Magistrates: yea and shall utter blasphemies against the high God of all the kings of the earth, and shall prosper untill the utter end of the Lords indignation against

piter Olympius; which worts I see not why they should be boyled againe.

against the Jewes, the which is precisely determined of the Lord.

Secondly, his three expeditions are mentioned before, with what fury and successe he invaded Eypt, and his repulse by the Romane Embassage, in the 29. verse. All History examined, it will be much ado to finde three invasions of Egypt; but a fourth after *Popilius* Embassage will never be yeelded with any consent.

Thirdly, it sounds ill, that *Antiochus* should be said to do what he will, & prosper without controule, who even now was curbed with the wind of words, from the Roman Embassage: If any apply these Phrases to the tyranny over the Jews, let them consider: 1. His rage is punctually described in the five last verses. 2. Also that these are Imperiall speeches, as in the third verse, and not tyrannicall, and so applied. 3. Yea further, that the affront that *Judas* and his brethren, with the assistance of their zealous fugitives, called Assideans, gave unto his Armies, hindered him from doing what he would. 4. Yea, so far was it otherwise, that the ill successe of his Armies there, brake his heart, as in 8. 25.

Fourthly, no king of Egypt did ever war with *Antiochus*, after that the ships of *Kittim* had eased them of his fury; much lesse shall any dare give him the onset, as the King of the South doth in vers. 40. No, no, they were too well appaid that they were so shut of so ill a Neighbour.

But this King, is the Romane State, or fourth Monster, mentioned in the seventh, as may appeare:

1. This King is said to prosper untill the end of the in-

indignation of God againſt the Jews, wherein it conſenteth with that of the 7. 23. to the end, where the fourth Tyrant holds the Kingdome untill the Reſtauration of the Jews.

2. The Angel varies his ſpeech, both in the Clauſe of the former, and beginning of this verſe, for having obſerved the end of *Favans* indignation, he proceeds with an evident Tranſition: The King, not adding North or South, ſhewing he intended another State, the which he never did, while his Hiſtory of the Syrian and Egyptian Kings was in handling; Thrice doth the Angel point out the Romanes with different denominations, calling them a Prince 18. as he had done Grecia 10. 20. not yet having attained the Empire; calling them ſhips of *Kittim*, 30. beginning then to Act their Propheſied Empire; calling them the King, having now attained the Empire with very large dominions.

3. The holy Apoſtle citing theſe words of *Exalting himſelfe above all that is called God*, applies it to the Romane Antichriſt; ſuch is the authority of that Spirit, by which he ſpeaks, that I dare not otherwiſe apply it: ſome otherwiſe minded, being wrung with this reaſon, affirme *Antiochus* was a type of Antichriſt, and ſo theſe words may be applied to both, whom I deſire to advice: 1. Whether *Antiochus* may not as fitly be a type of the Turke, one little horne typifie another; and if ſo, (as ſure there is thrice more agreement) then whether if we make ſuch things types, and Anti-types as have ſome neer reſemblance together, we ſhall not offer violence to the Acts and office of our Lord, in whom all Typicall divinity ended: Or 2. Whether Types and

Tropes may safely be admitted where propriety of speech may take place.

4. Lastly, the whole Series and order of these events may not without violence be applied to *Antiochus*, as his disregard of the desires of women: *Antiochus* was no foe to honest marriages as is the Romane State under the eighth head, the Papacy: also *Antiochus* death was not in the glorious holy mountaine Judea, as in 45. but in Elamais in Persia: besides the severall events on each verse suting fitly and onely with the Romane State, and the severall hornes thereof. Now whereas the Romane State is said to magnifie himselfe above all that is called God, to wit, kings & Governours, who are said to be Gods in respect of the Lords deputation of them as Vice-Royes in the office of government; and children of the Highest in respect of the earths heritage which they as the Lords-heires by a civill right do enjoy; *Psa.* 82. 6. The which insolency is most evident, the 2. *Antiochus*, father and son, *Syriaes* stoutest warriours were brought to bow, and crouch to them in a most servile manner: *Perseus* king of Macedonia, was brought to trudge with wife and children after *Æmilius* triumphing Charret, and his kingdom rendred, *Hannibal* flying first to *Antiochus* the great, and after to *Prusias* king of Bithynia, was sent for thither by the Romanes, and in fine, finding no way to ease himselfe of their Tyranny, he poisoned himselfe: *Geutius* king of the Illyrians felt to his cost the Romane terrour, being vanquished in battell, he with wife and children was sent prisoner to Rome by *Aminus* the Pretor: What should I more say of *Prusias* king of Bithynia, *Eumenes* king of Pergamus, *Ariarathes* king of Cappadocia,

docia, *Deiotarus* king of Galatia, and *Mithridates* king of Pontus, a terrour of the world? all which either willingly nnder went the Romane yoake, or by resistance brake their own hearts, and loſt their kingdoms: Now if any would reſtraine this Tyranny and theſe earthly Gods to the Jewes onely (however the Angels meaning, interpreted by the Apoſtle, be abuſed) yet have we evidence of their inſolency over the Government of the Jewes, more fully then can be affirmed of *Antiochus*; for by them the Scepter was taken from Judea, and the kingdom tranſlated into a Province, and the Romane legions billeted in every City of note; by them all government of Capitall cauſes both for laws, offices, and penalties was taken away; by their deputies *Florus*, and others, their nation was firſt rent and waſted, and after Jeruſalem equalled to the earth by *Veſpaſian*.

But eſpecially this inſolency over earthly gods is notorious in the Romane Antichriſt, which not onely the Apoſtles witnes doth confirme, but even Records of hiſtory from time to time do aſſent; wherin I finde no leſſe then twenty famous Emperors & kings trampled under foot by him; ſome of whom have been excommunicated by him and depoſed fromtheir kingdoms, their people mean while diſpenſed with in deniall of ſubjection, others brought to cruell, ſhamefull, & miſerable deaths, and ſome digged out of their graves, and burnt to aſhes, and all of their kingdomes miſerably torne by the Popes, and their complices; to ſay nothing of ſuch as were made away by his device of holy wars, nor yet of thoſe who ſpent themſelves in his aide and ſuccour, the mean while he had his Agents (flying locuſts) work-

ing their ſeverall Countries to his own purpoſe.

D. The Lords of the Church injoy large dominions in her Title, *Ezek.*29.20.

D. Such as bear Gods perſon in government are honoured with the name of God, *Joh.* 10.34.35.

D. Tis a high degree of pride to deſtroy the Ordinance of the civill Magiſtrate, 1 *Pet.*2.10.

D. Such as are in the office of miniſters are ſubject to civell authority. *Act.*25.11.

D. Exaltation above all civill powers and authority is a note of Antichriſt, 2 *Theſ.*2.4.

A ſecond note of the Romane State is blaſphemies of the mighty Jehovah, wherein Rome ſhall bear the bell, their impudency herein being moſt notorious; Upon *Popilius* Embaſſage *Ptolomy Philometor* and *Cleopatra* do acknowledge by their Legates that they were more beholding to the Senate, a people of Rome, then to their parents, then to the immortall Gods; the which they ſwallowed down without any grudge: Afterwards *Cicero* in an Oration utters diverſe blaſphemies againſt Gods Religion, as barbarous ſuperſtition, and againſt God himſelf whoſe worſhips were unworthy, the people of Rome, ſeeing the nation (meaning the Jews) was overcome in battell, notwithſtanding their profeſſion of and aſſiſtance from this God; the which blaſphemous eloquence was entertained and applauded: Yea after this the Emperour *Tiberius* deſirous to authorize our Lord Chriſt, amongſt the number of the Romane Gods, was reſiſted by the Senate, who pretended that by vertue of an ancient decree, they onely had power to make and unmake deities as they pleaſed.

But this Blaſphemy is moſt palpable in the Romane Anti-

Antichriſt, who challenges to be ſtiled God, and that by the Emperour himſelf; for which cauſe they bring in *Conſtantine* the great calling him God; others his diſciples ſtile him our Lord God the Pope, ſome a certaine deity on earth, others the greateſt deity on earth; yea thoſe things not done in a corner, but acted upon open Stage, ſeen and allowed at Rome.

D. Contemners of Gods Ordinance will after a while fall to direct blaſphemy, 1 *Theſ.* 2.15.

The proſperity of the Romane Tyrant, under ſome of the heads or hornes, is here foretold to continue long, even to the end of the affliction of the Jewes; true it is that many of her heads are fallen long ſince, yet we may ſee the Papacy the eighth head, & the Turkiſh State the little horne, do yet domineer in the Church, and over the Jewes; for how ever Babylon the great is ſaid to be fallen long ſince, at the outbreake of the glorious Goſpell from under the darkeneſſe of Egypt-Sodome, yet her utter ruine is reſerved to the time of the end of the Jewes reſurrection from the duſt of their diſperſion, when meeting with her fellow Tyrant the Turkiſh State, they ſhall both be caſt into the ſtreams of fire and brimſtone iſſuing from the ancient of dayes.

D. Moſt wicked men may proſper long in moſt wicked courſes, *Eccle.* 8.12.

D. The Lords own determination ſhall ſurely be accompliſhed in its own time, *Hab.* 2.3.

v. 37. The holy Angel proceeds to decipher the Romane tyranny, by divers eminent notes of Antichriſt, who ſitting in the Temple of God as an inbred enemie,

v. 37.
And ſhall fall away from the God which his forefathers worſhipped, and ſhal de-

was to be moſt familiarly known of the Church.

His firſt note is his Apoſtaſie from his fathers God: The Pope profeſſes to be the ſucceſſor of the holy Apoſtles, and yet falls away from the true God, whom they worſhipped and preached; ſo that while they pretend antiquity and ſucceſſion, they openly declare their hereticall flouriſhes, and wind of vaine Doctrine; yet worthy obſervance it is, that the Angel intends not any profeſſed & formall revolt, but calls it a diſ-regard and light eſteem; being covertly carried, and rather intended, in the affection of the heart, then pretended in outward ſhew: Accordingly Antichriſt profeſſes to be Chriſts deputy, and the Spirits Oracle in defining the ſtate of Religion and Faith, and claiming all Appeales to be made to him, and his infallible Conclave; yet indeed all this is but in pretence, like the wind *Caciacus*, which blows one way, and drives another, for (ſuch is the patchery of hereſie) all the offices of Chriſt are overthrowne, and his Holineſſe alone jets it in the Chair of Chriſts Theandricall actions.

ſpiſe honeſt marriage, ſo much deſired of women, proceeding to flat Atheiſme, exalting himſelfe over all.

Firſt, his Regall, in arrogating the dominion of heaven, earth and hell.

Secondly, his Prieſtly, in eſtabliſhing another propitiatory ſacrifice, daily to be offred, and in the coining of new Advocates and Interceſſors.

Thirdly, his Propheticall, by their unwritten verities, their new Articles of faith, their Apocryphall Bookes, their new ſenſe of every Scripture, the which, they ſay, varies with the different interpretation of the

the preſent Pope even where he determines contrary to what former Popes have done: becauſe it proceeds from his Holineſſe unerring breaſt.

D. Antichriſt is an Apoſtate from his fathers God, 2 *Theſſ.* 2. 3.

His ſecond Note is his deſpiſing of honeſt marriage, ſo much deſired of women: *Antiochus* departing from his wives bed by incontinencie, is a cauſe too meane for ſuch an heavenly Oratour; yea, beſides that, theſe are Corporation ſpeeches, deſigning States, not Perſons: It cannot be that one wives affection and lawfull deſire of her husbands ſociety, can be called the deſire of women.

But Antichriſt is notoriouſly eminent for deſpiſing of lawfull marriage:

1. By his inhibition of lawfull marriage to all the the Clergie, opening thereby a gap to all uncleanneſſe and unnaturall luſts.

2. By his diſpenſing with married perſons to forſake ſociety without conſent of the wronged partie, and to retire themſelves into religious houſes.

3. By diſpenſing with inceſtuous marriages, *Herodias* to marry two brethren, our own State being witneſſes herein.

4. Laſtly, by their Hereticall doctrine teaching marriage in it ſelfe to be an uncleane thing, and in it ſelfe a pollution of holy orders: wherein let the godly minded obſerve how their poſitions do interfere and hack one on the other; marriage is a Sacrament and an holy myſterie, and marriage is in it ſelf a pollution of the fleſh: What agreement betweene holy and pollution? fond dotage! as if the Lord had ſanctified an

un-

uncleane thing to signifie and seale divine mysteries, as needing to be beholding to the Devill for an Element.

D. Antichrist is an enemy to honest marriage, 1 *Tim.* 4. 3.

His third note is his Atheisme, not regarding any deity at all; it being usuall with men that depart from their fathers God, they do it in exchange for some other God whom they deem more worthy of divine honour, as in *Ahaz*, 2 *Chro.* 28. 13. But it fares otherwise with that man of sin, who falling away from the God of old Rome in her primitive purity, hath not fallen in with any other, but exalting himselfe above all deity whether his fathers or others, for which purpose let their blasphemies be attended.

The Pope hath the same Consistory with God, and the same Tribunall with Christ, the Pope is Lord of heaven and earth; from the Pope no appeales may be made, no not to God himselfe: The Pope can do all that God doth: The Pope is the husband of the church: The Pope is the foundation of faith, and may change the forme of the Sacraments delivered by Christ: The Pope may decree contrary to Saint *Paul*. Now if any do object, these to be the applauses of his flatterers and clawbacks, tis true they were so uttered; but the flatteries of these Canonists doe come to be received Doctrines, for whereas diverse Popes have directed severall Commissions for the perusall of the works of the learned, with authoritie to purge whatsoever was not Orthodoxall, and accordingly many better things have come under censure, yet these stand still as being very pleasing to his Holinesse humility, and unworthy the least violence.

D. An-

D. Antichrist is a grosse Athist, not regarding any Deity at all. 2. *Thes.* 2. 4.

v. 38. Further, Antichrist his fourth Note is Idolatrie, the which worship, he shall direct to the true God, the God of hoasts, whom he describing after his new coined Invention, farre differing from the ancient received doctrine of Romes purer Times, shall make a very mocke God, and a meere Idoll: This is the Popes Breaden-God, who though (truely taught) he be the true God, to whom they direct their Masse, yet their fictions of the propitiatorie Sacrifice of this Breaden-God are such, as old Christian Martyred-Rome never heard of, as their Fathers never knew, a God made by a Priest, the Creator by the Creature. 2. Their fathers never knew the substance of Bread and Wine transubstantiated into God; the accidents of whitenesse, roundnesse, and wheaten taste remaining without a subject. 3. Their fathers never knew a Propitiatorie Sacrifice for the dead, every Masse loosing one out of Purgatorie. 4. Their fathers never celebrated the Sacrament of Christ his Propitiatorie Sacrifice with Processions, knockings, kneeling, ducking, and other such toyous and antike gestures. 5. Their fathers never observed the Sacrament of the Propitiatory sacrifice of Christ in the Chancell by the Priest alone. In the mean while the people in the body of the Church beholding it elevate by the Priest, doe adore it onely, eat it not.

v. 38.
And in his greatnes he shall worship the God of hoasts, even such a God as his forefathers never dreamed of, whose worship hee shall garnish with the glorious Pompe of gold, silver, & other desirable things.

6. Lastly, their fathers never knew Votive Masses, Propitiatory sacrifices, for Temporall maladies; as women in child-birth, pestilence, famines, war, & such like.

And as Antichrists God is a new Invention, so the honour due to him is as vaine, consisting in outward Pompe of glorious Churches, silver vessels, gorgeous apparell, as Albes, Copes, Vestments, Crucifixes, Reliques, Musicke, and whatsoever might seeme desireable to carnall reason, all was outward glory, for inward beauty there was none.

D. Antichrist is no Infidel, acknowledging the God of hoasts, 2. *Thes.* 2.4.

D. Antichrist is an Heritique, faining new and unknowne things of God, *Revel.* 16.13.

D. Antichrist doth garnish his worship of God with all gorgeous and precious things. *Revel.* 17.4.

v. 39. The Romish Antichrist is described by a fifth Note of his Potency and prosperity, enlarged in three severall or speciall things. 1. His planting his new coyned God and Breaden worship in the chiefest Cities of the Empire, so that no place or person might enjoy the benefit of Lawes, Liberties and Traffique, unlesse they had some dependance on the Beast of the Papacie, at least they must be of the number of his name, esteemed members of the Latine Church, *Revel.* 13.16.17. 2. In preferring his Favorites, the Merchants and

v. 39.

Thus shall hee prevaile, planting his new coyned God in the strongest Cities of the Empire, and of his Favorites, whom hee pleaseth, he shall honour and prefer over many Countreyes, disposing of all the Offices and promotions of the Empire to whom hee pleaseth for gaine.

Factors

Factors in the Sea of his superstitions; his Cardinals, Abbats, Prelates, being as Princes and Lords in their Seigniories; whom with the Retinew of inferiour Orders, hee hath honoured with the fattest places of the whole Empire. 3. By disposing of the kingdomes of the earth as he pleaseth, not onely of the spirituall promotions, which are as vendible at Rome as any other commodities, so that very boyes have been created Cardinalls and Bishops for price; but also Kingdomes, Duke *Domes*, and other Seigniories have been at his dispoſall: *Alexander* the sixth drew a line over the Globe of the earth, dividing the one halfe thereof to the *Castilian*, the other to the *Portugall* king, by which things he did exceedingly raise himself, huge masses of money being scraped together thereby.

D. Antichrist is industrious to plant his Idolatrous worships in the strength of the Empire, *Revelation* 16. 13.

D. Antichrist is forward to preferre the favourites of his superstition, *Rev.* 18. 15.

D. Antichrist disposeth all the possessions of the earth for gaine, *Rev.* 18. 9.

v. 40. This king of the South may not be *Ptolomy Philometor* who never assaulted, never provoked a new *Antiochus*, accounting it a great happinesse to be eased of him by the mediation of the Romanes; and not yet having recovered *Antiochus* former spoiles. But this king of the South intends the next Tyrant over the Jewes,

v. 40.
And in the end of his Tyranny over the Jewes, a king from the Southerne parts shall give him a most furious assault, and after him another king from the Northerne parts

who next unto the Romanes was Lord of them, and won Judea from them; the which from all consent of history appeares to be the State of the Sarazens, called here the King of the South, either for that they arose out of Arabia, which lay Southward from Judea as well as Egypt; or else for that they planted themselves in Egypt, Alexandria being the Imperiall City of their Souldan before their invasion of Judea: so that king of the South may bear the same construction it hath done before: These Sarazens being the posterity of *Hagar*, of whom they are more truly stiled *Hagarens*, were mustered among other by the Emperour *Heraclius*, warring with the Persians, and comming to the Emperours Treasurer, to receive the pay of their service, they instead of paiment, were chidden with churlish words, and called Arabique dogs; which indignities they took so offensively, that under the conduct of *Mahomet* their Captaine *An. Dom.* 623. they invaded Damascus, and tooke it, and afterwards incroached further in Syria, Egypt, Phenicia, and Palestine, and had intestine wars with the following Emperour of Rome; whereupon grew the holy wars (superstitiously so called) about the claime of the City of the Sepulchre of our Lord, costing much Christian bloodshed in 7. or 8. voiages of Emperours, or other Princes of Christendome thither.

parts shall war against him in a very terrible manner, with warlike preparation by sea and land, and shall conquer divers Countries of the Empire with great successe.

But some may here object that Jerusalem was now Christian (if to be Antichristian bee Christian) and inhabited by other Nations then the Jewes, and therefore

fore this was no oppreſſion to them ; But let ſuch obſerve the ſcope of the holy Angel, which is to ſhew the oppreſſors of the Jewes, eſpecially in withholding the kingdome from them, the which upon their reſtore is to be reſtored. Now the Title of Judea firſt fell to the Sarazens when the Romane Emperour loſt it, for that therein they might truely be termed Oppreſſors.

Obſerve, the Sarazens are ſaid to puſh at him, to wit, the Romane Emperour, they doe but puſh at him, the title of Judea was litigious, being won and loſt, and won, and no ſetled and quiet poſſeſſion of Judea being enjoyed, notwithſtanding the quarrell of the holy wars was continued twixt them, in their interchangeable victories, as long as Syria and Egypt had contended about the ſame title before.

D. Such as uſurpe the heritage of the Lord, doe enjoy it with little peace, as in 12. 13. verſes.

The third Oppreſſour of the Jewes under the Romane Empire is here called the King of the North, and muſt needs be the next Oppreſſor, who conquered divers Countryes of the Romane Empire, and amongſt others Judea, deciding the litigious title thereof, not by Arguments, but Rapine and violence ; the which was the Turkiſh State, ſaid to be King of the North, either for that they were Scythians ariſing out of the Northerne parts of the world, or elſe for that they poſſeſſed Syria : the which being North from Judea is ſo termed throughout this Chapter, as Egypt the ſeat of the Sarazens is here called South : Theſe Turkes were at firſt a baſe people and of ſmall beginnings, unworthy the Record of Hiſtory; their names not heard of untill about the time of *Conſtantine Copronymus*, and *Irene*

the Empreſſe: who at the firſt had great wars with the Sarazens, which was compoſed upon this condition, that the Turkes in Perſia ſhould undergoe the name of Sarazens, deeming thereby to gaine them to their Mahumets religion; the which project ſucceeded accordingly: by this Compoſition the Turkiſh State grew great, their ſtrength being doubled, and ſo gleaned from the Romane Empire, the Kingdomes of Aſia, Syria, Egypt, Judea, Meſopotamia, and all Græcia, &c. And after about the yeare 1300. *Ottoman* the firſt, being a ſtout Warriour, after many victories called himſelfe the King of the Turkes, in the reigne of *Albertus* the firſt, Emperour of Rome: Not long after *Mahomet* the ſecond, beſieged Conſtantinople, and wan it from *Conſtantine* the Emperour of Greece, and there placed the Emperiall ſeat of the Turkiſh Impire, in the dayes of *Frederick* the third, Emperour of Rome.

Thus the Turkiſh State was exalted to his potencie of command that we now ſee; the which things no way ſuit with *Antiochus* the vile, for that he never made a defenſive war with Egypt, after the ſpoile of Jeruſalem, nor yet had ſuch extraordinary ſucceſſe in his wars, after the remove of the daily ſacrifice; much leſſe did he purchaſe ſuch riches and treaſure by this fourth expedition: No, it is well known he was exceeding needy in the laſt yeare of his reigne, (to which this Egyptian voiage is referred) whereby he was driven to rob the City and Temple of Perſepolis, 1 *Mac.* 6. 7.

Theſe aſſaults that are given to the Roman State both by the Sarazens and Turkes, are limited to the times of the end, to wit, of the Roman tyrannie over the Jews, as *Javans* rage was determined in 35. ſo here the tyrannie

of

of *Kittim*, out of whose hands, the Turkish-little-horne had wrested three parts of ten, whereof Cœlosyria was a part: Thus Judea, tossed betwixt the children of *Kittim* and *Hagar*, at last fell into the possession of *Togormah*.

D. When the rage of Tyrants is come to the full, the Lord puts an end thereto, *Revel.* 6. 11.

D. The persecuting State shall have one Adversarie on the backe of another, *Esay.* 21. 21.

D. The Turkish State is famous for warlike preparations, *Revel.* 20. 8.

The Countries of the Turkish Empire are summoned to be three, *Asia*, *Græcia*, *Syria*, other reckon *Egypt* among the 3. hornes pluckt up by him, which it cannot be, sith it was lost from the Romanes long before the Times of the Turkes, and notwithstanding all the Attempts of the holy wars, was stiffely maintained by the Sarazens.

The meditation of this truth is of speciall use: for the Turke having made many Sallies, invading the States of *Germanie*, *Spaine* and *France*, hath beene beaten backe with losse and shame; The reason is not easily discerned, the Lord hath limited his terrour to other remote countries: It sufficeth these that they have another enemie within them, the sonne of perdition, sitting in the Temple of God (or bosome of the Church) who is like to do them all the mischiefe he can: against whom the States of *Europe* are to agree, and bend their forces; but as for the Turke, as he shall never grow greater among us, so shall he never receive ruine by us; That Trophy is reserved for others neerer home.

D. The events of wars and kingdomes of the world are

are divided according to Gods appointment, as 27.

41. *v.*
Hee also shall conquer and possesse the land of Iudea, & other neighbor countreyes shall be subdued, onely the Edomites, Moabites, and the neerest part of Ammon shall escape his reach.

v. 41. More particularly, mention is made of Judea, and the borders adjoyning thereunto, that so the extent of the Turkish Tyranny may bee the better understood: Egypt being the marke the Tyrant aimed at, Judea and the borders were as the key of Egypt, to these Persian and Syrian Turkes, and therefore were first subdued; but as for others, as Ammon, Edom, and Moab lying on the other hand, and bordering upon the wilderneſſe of Arabia were neglected in this expedition for Egypt: First, either for that the Lord would not vouchsafe them the honour of sufferings, for that they being an Apostate brood, whom their holy Progenitors had placed neare the land of Canaan, that so they might have ready accesse to the Israel of God and his worships; but they soone forgat the Lord, for which cause the posteritie of Jacob was chosen of God, *Acts* 13.17. Secondly, or else for that these Saracenized Turks of Persia were willing to spare their old Parent Arabia. Thirdly, or else these neighbour Countreys were speciall receptacles of the dispersed Israel: for which cause the Tyrant shall not oppresse their lands: the which is the rather to bee observed, for that the Jewes in times of war, and famine did by multitudes retire themselves thither. We have here another Argument against the project of *Antiochus*, unto whom these Countryes were in subjection, so that they scaped not any more then Egypt or Judea: *Hircanus*

nus having done them outrage and ſpoile, and hearing of *Antiochus* intended revenge, poiſoned himſelfe, diſpairing to ſatisfie *Antiochus* for his injuries therein.

D. Earthly men contending, doe trample under-foot the beloved of God, as 26.

D. Holy hiſtories doe eſpecially containe the trials of the Church, as 10. 14.

D. Rebellious children are ſpared, when beloved ſonnes are ſcourged, *Amos* 3. 2.

D. The Tyranny of wicked men is preciſely limited how far they ſhall goe, *Eſay* 7. 7.

v. 42. Other countreys neighbouring, were ſubdued in this Invaſion of Egypt, as Antiochia, Damaſcus, Tripolis, Sidon, &c. but eſpecially Egypt, notwithſtanding all their warlike preparation; whereto Hiſtory doth accord: *Zelimus* the great Turk bearing a grudge to *Gaurius* the Sultan of Egypt, gave him battell about the yeare 1515. and not content with the victorie paſſed thorow Syria and Judea into Egypt, where after much contention, he at length conquered it wholly. Thus Egypt (all the power and Tyranny of the Sarazens notwithſtanding) became a vaſſall to the great Turke.

v. 42.
Yea he ſhall invade Egypt and the other Countreyes there abouts.

D. None ſhall be able to ſcape the hand of revenging juſtice, *Jer.* 30. 24.

v. 43. The gaine that was purchaſed by this Invaſion was very great, of gold, ſilver, and other precious ſtuffe of Egypt, which treaſures however the Natives had hid

v. 43.
Alſo he ſhall ſcrape together the treaſures of Egypt, both of Gold, Silver, and

hid from him, yet hee not content with the ſpoile and prey of warre, did uſe divers torments, inforcing them thereby to confeſſe where their treaſure lay: and thus he dealt not with the baſer ſort, but even with the great ones, the Nobles of the land, yea their king himſelfe not excepted, for having taken *Tonumbeius* captive, before he put him to death, he ſet him on the rack, thus wringing out of him where his hid treaſure lay: The like uſage found the Inhabitants of the Royall city Memphis, and many Families of the Royall race beſides, no cruelties being unaſſayed wherby he might work out of them the good of the land; ſo that it is not in vaine that the Angel maketh mention of the hid treaſure, the hiding whereof coſt them ſo deare.

and other precious things, the Ethiopians and Lybians aſſiſting him therein.

D. Worldly men are carefull to hide ſafe worldly treaſure, *Luk.* 16. 3, 8.

D. The care of earthly treaſure, expoſeth the owners to great danger, 1 *Tim.* 6. 9, 10.

D. The Lord giveth wicked ones power over the treaſure of the earth, *Pſal.* 17. 14.

The Lybians or men of Affrike and Ethiopians or Black-Moores were aiders of the Turkes in theſe wars: who dwelling upon the borders of Egypt, were uſefull friends in ſuch a ſervice for the daily ſupply of new forces, victuals, and other viands neceſſary for warre, for which cauſe they are ſaid to follow his ſteps.

v. 44. Theſe rumours from the Eaſt are ill applyed by ſome unto *Antiochus*, diſquieted about the Parthian wars; for, 1. *Livy* reports

44. *v.*
But the newes of great Commotions both from the Eaſterne

ports *Antiochus* death in his fourth Booke; but this Parthian warre in 49. 2. Alſo that *Antiochus* who warred with the Parthians was by them taken alive and kept captive, the which the hiſtory of the life and death of this *Antiochus* controules. 3. This *Antiochus* with whom they warred had a brother calld *Demetrius* imployed in the ſervice: But *Antiochus* the vile had no brother, ſave *Seleucus Philopator*: So that it appeares that this *Antiochus* king of Syria who warred with theſe Parthians, was not *Epiphanes*, but *Sedetes*, of a far later ſtampe. Alſo the reports of Commotion in the North, are as much miſtaken: For whereas they are applied to be the reports of *Judas* and his brethren prevailing againſt his armies, the true Hiſtorie can no way beare it; for that, 1. Syria is north from Judea, and therefore called North in this Chapter: and therefore we may not ſuppoſe Judea to be north from Syria: 2. Vpon this news the king of the North muſters up all his forces, and comes with great rage into Judea, as 46. verſe, which *Antiochus* dd not: for (themſelves acknowledge) hee ſent *Licinias* his Captaine with one half of his Armies into Judea, and with the other halfe hee went in perſon againſt the Parthians, and could not therefore plant himſelf in Judea, as this adverſary doth: 3. And laſtly, the Commotions both in eaſt and north make but one adverſary; for which cauſe the defendant is ſaid to invade Judea onely, yet with this intent to deſtroy both theſe Rebels: ſo that we muſt not apply eaſt and north

ſterne or Northerne parts ſhall much affright him; for the ſuppreſsing whereof he ſhall muſter up all his forces, with a bloody purpoſe to deſtroy and cut off all of them.

to people so remote and different one from another. But these rumours out of the east and north, I take to intend the rising of the Iews out of the bordering countreyes lying east and north from Iudea, who gathering together to plant themselves in Iudea, are a fit object of the Turkish fury in their owne land: for the evidence of which truth, let these considerations be indifferently weighed.

First, the holy Angel hath interpreted the seventh Chapter concerning the three last monsters, (the tyrannie of the first being overblown) unto the restore of the kingdome to the Iewes, the which is altogether forgotten unlesse it be comprised from the 44. verse to the end of the Propheſie; the Exposition of which restore being most comfortable, I dare not imagine that it should be omitted.

Secondly, the scope of the whole Propheſie is to shew the losse and restore of the Iewes kingdome, the didistresse of the one, the happinesse of the other; for which cause it begins with that king that spoiled them of the kingdom, and tooke them captive: Accordingly, it is of great consequence, that the Prophet having this while acted the Tragedie of their troublous State, should end with a joyfull Catastrophe of their Repairs.

Thirdly, their conversion is foretold to come from the east, *Revel.* 16. 14.

Fourthly, it is observed, that the Iewes are specially conversant in those Easterne parts neer Iudea, hankering after Canaan, though out of a foolish expectance of an earthly Messiah; for whose residence in the Arabick parts, Ammon, Edom, and Moab, are thought to be spared by a secret providence in 42. Also Northward

in

in Syria and Chaldea; whither both the 10. and 2. Tribes were carried captive; and as for the 10. no man can ever ſhew that they returned, the ſacred hiſtory is rather for the contrary: And it is not known that multitudes of the two Tribes being gentilized ſtayed behinde in time of the returne.

Fiftly, the enemy himſelfe for the ſuppreſſing of theſe commotions, addreſſes himſelfe for Iudea, and there doth pitch the Tents of his ruinous rage, ſo that theſe Rebells muſt needs be ſuch as were deſirous to plant themſelves in Iudea, otherwiſe it had concerned him to have ſent forth two Armies into two ſeverall parts, but it is plaine Ieruſalem was their Center, his attempt.

Now the firſt effect it workes in this great Monarch, is fear and diſquiet of heart; and no marvell: for 1. They were domeſtick enemies beſetting him before and behinde, and ſpending of the ſtrength and revenues of his State: 2. They were well knowne to him to be a people for numbers, wealth, and warlike fame, able to cope with any the greateſt Monarch of the world: 3. The Turkes have an old Tradition that they ſhall laſt of all be ſubdued by the children of *Iſaac*: *Purcaſe Pil.* 4. Their union from the parts of Arabia and Syria ſeemes to be ſudden, and their faction growes exceeding ſtrong, before the newes could be brought to Conſtantinople in Grecia, ſo that the ſuddenneſſe of the event did preſage ſome ill event as *Politicians* ever well obſerved, 2 *Sam.*20.2.6.

D. The greateſt kings are often aſſaulted with the greateſt feares, as in 5. *Chap.*6.9.

D. The Jews ſhall be gathered together in one from the places of their diſperſion, *Rom.*11.26.

The second effect this newes workes, is a murtherous disposition, that whereas he had suffered the Jews their lives, and liberty of trassique, now he is of one minde to root out the very name and nation of a Jew.

D. Proud and wicked spirits, have no measure in their rage, *Pro.*21.24.

D. Ungodly men once crossed are most mercilesse and cruell, as in 3.19.

D. Inborne mutiny is with all eagernesse to be suppressed, 2 *Sam.*20.4.6.

v. 45. The overthrow of the Turkish State followeth to be handled in this verse, for having pitched his tents in Iury, and comming with such multitudes with him, that they filled the land; for which cause he is said to seat himselfe twixtthe two Seas, Euphrates and theMediterranean, the borders twixt the two Seas being taken for the whole land, *Psa.*72.8. He there doth compasse the Saints about with a murtherous intent towards them, yet notwithstanding the mighty power and help he hath, he shall finally perish, and his Tyranny with him; the which other Propheſies do in like manner foretell, concerning the Turkish utter overthrow, *Zac.*12.2. *Rev.*20.8.9. in which places the circumstances of these wars are particularly handled at large; his rage is termed a judgement causing wrath, by a familiar Hebraisme coupling the offence and curse as unseparable, as *Rev.*14.8.

v. 45.
And he shall pitch the Tents of his ruinous rage in the land of Judea betwixt the two Seas, yet shall he there be overthrown and perish finally without rescue.

D. The rage of persecutors doth in the end turne to the

the judgement of the Tyrant, *Zac.* 12.2.

Obſervable is it that Ieruſalem was never called the holy mountaine, from the hiſtory of our Lords death in 9. 25. but Tzebi, the pleaſant land, as 41. now it is againe ſtiled holy, as well as glorious, (I take it) for this cauſe: That in theſe times of the Turkiſh invaſion, they ſhall be holy to the Lord, the people and City being received to grace, yet not by their Covenant made by them in the wilderneſſe, which conſiſted in carnall rites, but by the commandment of an endleſſe life, *Ezra* 16.60.61.62.

D. Such onely are holy to the Lord as obſerve his Covenant holily, *Rom.* 2.29.

Obſerve we alſo, that the Angell doth couple the invaſion of the Turke, and his periſhing together, whereas many yeares are to be ſpent in moſt bitter wars, and much miſery ſhall the Iewes ſuffer before their glorious deliverance, the which the holy Angell doth, either for the afflicted Churches comfort in thoſe times, who finding by experience his ruinous rage, might as truly aſſure themſelves of his irrecoverable fall, both being delivered by one and the ſame breath; or elſe to comfort the preſent believers, who looking into the ſtate of their children from this Prophecie, might behold nothing that might aggravate their ſorrow, implying rather then expreſſing the extremity of thoſe times.

D. Ungodly men are brought to their end in the height of their impieties, *Iob* 20.5.

The Turke is now the Terrour of the world, and many betake themſelves to his refuge, yet now he is put to his ſhifts, and is content to make uſe of others aides, but all in vaine, all his multitudes, all his warlike Ianizaries,

zaries, all his Auxiliary Troopes are but as broken reeds, while he bears armes againſt Gods people; he hath one to encounter with him, with whom it is all one to ſave with ſmall as with much ſtrength, yea whileſt he rages againſt the Saints he ſhall finde to his ſmart that Ieruſalem will prove a cup of trembling, and a burthenſome ſtone to all the nations that come againſt her, ſo that he ſhall periſh with an heavy and irrecoverable downfall.

D. Such as are appointed to fall ſhall not be reſcued by any help, *Rev.* 18.8.

Chap. 12.

The 12. Chapter containes the Jewes deliverance by a threefold Conference

- The Angel with Daniel
  - revealing the
    - Time
    - Author
      - Michael
      - great Prince
    - called
      - Guardiant of Church.
    - Distresse from which they are rescued
      - former
        - dispersion.
        - contempt, as dust.
      - present incomparable
        - in any time.
        - to any nation.
    - Subject
      - generally, all sleeping in dust.
      - particularly, of the Elect of God, 1.
    - Twofold state to which they are redeemedd, whether
      - wicked
        - to shame
        - for their false hearts.
      - godly
        - to an unperishing state, 2.
        - being such as are either
          - holy, wise,
          - instructers
          - of others. 3
  - Concealing
    - of some matters
    - for sometime,
      - increase of industry.
      - reward of their paines, 4.
- of The Angel with Christ, where a
  - Description of the persons conferring, as
    - demanding by his
      - Company
      - Station, 5.
    - demanded his
      - forme, a man.
      - attire.
      - abode on waters.
  - Proposition of question concerning
    - these wonders.
    - their End, 6.
  - Resolution, where
    - person resolving
    - maner, an oath, whose
      - object
      - gesture
    - matter resolved by our Lord
      - Definitely, 350. yeares.
      - Indefinitely, time of Restore, 7.
- Daniel with Christ, where
  - Dan. question
    - occasion his ignorance.
    - for matter, the end of these things.
  - Christs Answer
    - denying him, wherein
      - Inhibition.
      - reason being sealed, 9.
    - Church the
      - gaine of her troubles either
        - positively in
          - Purity.
          - Innocencie.
          - Triall.
        - comparatively to wicked, 10.
      - end of trials
        - begun, for
          - term of beginning,
            - end of sacrifice.
            - abomination set up.
          - number of yeeres, 1290.
        - finished, where
          - happinesse of those times.
          - limitation of yeares, 1335. 12.
    - Resolving about
      - Daniel his
        - exhortation to cease.
        - Reason from Reward, 13.

Chap. 12.

v. 1.

IN handling the deliverance of the Iewes the angel begins with the authour of their so happy returne, *Michael* the great Prince, who being both Lord and Guardiant of his Church awaketh for her defence in any fierce and violent assault.

Thus cometh he in the clouds appearing glorious in power and grace, for Israels effectuall conversion and her enemies utter downfall.

D. In the dayes of affliction the Lord stands for the defence of his Church, *Isa.* 8. 9. 10.

D. It is the office of the Messiah, to be protector of his people, 1 *Cor.* 10. 13.

v. 1.

Moreover in those dayes shall the Messiah the Lord and Guardiant of his Church shew his power in the redemption of thy Countreymen; the which times however exceeding troublous, the like no time ever afforded, nor people endured, yet shall they be delivered as many as be the Lords elected people.

Divers arguments follow in order evidently convincing the equall judgement, that these things cannot be meant of the generall judgement and resurrection.

First,

First the children of *Daniels* people onely are delivered, the Iews onely are capable of this rising again, who in the generall judgement have no preheminence.

Secondly, this time is a time of great trouble even to them that rise to life, but the state unto which the godly do arise in the generall judgement, is repleniſhed with rest and peace.

Thirdly, in this resurrection many shall arise, but not all, some shall despise their call, but in the generall judgement even all shall arise how profane so ever they be.

Fourthly, The Angell demanding of the Lord the end of these things, saith not when shall be the end of the world (no, he otherwise understood it) but when shall be the end of these wonders.

Fiftly, these things were to be finished when the Lord should cause the dispersion of his people the Iews, as in 7. who by all consent were to be called before the judgement, and not after.

The estate of the Iewes even in those times of their restore are said to be very troublous, for that, 1. Warfare is but cold entertainment to new converts, not yet grounded in the faith: 2. Also the adversary they cope with is the Turkish State, whose rage and Terrour is well known, even where he contends for trifles, how much more where the life of his State is in question, this contention being not whether should rule, but whether should be: 3. Lastly, troubleous times for that from their first awaking unto their quiet setling there are to intercede 45. years, as in 11. 32. *ver.* wherein they shall be greatly distressed by him, so that many shall be driven off, and so do rise to shame, not hell and torment.

D. The times of the Jewes converſion are like to be very troubleſome, *Zac.* 14.1.2.

D. The greater Gods graces in any, the greater the tryalls they are called to, 1 *Pet.* 1.6.7.

D. Notwithſtanding their greateſt trialls Gods people are ſure to be delivered, *Iſ.* 43.2.

There is a ſecond book of life mentioned in the word: 1. One is called the Lambes book of life; for that it reſpects our calling into his kingdom, and government by his Scepter, both which being officesof his Donative kingdom, which as Mediator he hath received of his Father in time, *Mat.* 28.18,19. and is to be reſigned to the Father again (the number of the elect being called) 1 *Cor.* 15. 24. do clearly ſhew that this book reſpects things done in time, out of which ſome have their names put out, *Pſa.* 69.29. and *Rev.* 22.19. This book alſo oppoſed to impurity of life, *Rev.* 21.17. muſt needs reſpect the number of the ſacrificed ones: Another book of life there is reſpecting election, aſcribed to the Father, for that he is the fountaine of heavenly grace to be beſtowed; the firſt in order of that divine operation, whereby we are brought out of our curſed nature, unto the adoption of Children: This book is mentioned, *Rev.* 20.12. *Phi.* 4. 3. This book being written before all time, doth not admit that any ſhould in time be put in, or put out; our Lord being of one minde. In this ſenſe we are to take this book of life: 1. For that its rendred as a reaſon of the reſurrection and calling here mentioned: 2. Alſo for that they are found written before they are raiſed out of the duſt, and therefore the choſen of the Lord before the world were.

D. Such as are written in the booke of Election

ſhall

ſhall firſt or laſt be effectually called, *Acts* 13. 48.

Theſe men are found written and no more; ſo that the booke of the Lords election is certaine and compleat, otherwiſe their names could not have beene read before calling: Conſider firſt, had this booke conſiſted of rude Propoſitions, imperfect and unpoliſhed lines, the which the wonderfull numberer is to perfect in time, and after finall perſeverance; then might not this Record be a motive of their preſent reſurection to grace.

2. Had theſe letters been of a fading nature, and capable of an overture, by the wheele of mans will, then had theſe ſo Recorded, been of the ſame repute with ſuch as riſe to ſhame, there being no difference twixt an uncertaine love, and doubtfull hatred.

3. How well doe wee in theſe muſings accompliſh the ſaying of our Apoſtle, *Gal.* 5. 20. that Hereſie is a ſinne of nature, this being the cenſure of dame Natures dimneſſe, taught by her Schollers, one of them writing thus; If *Proſerpina* have taſted any thing in *Pluto* his Court, ſhe muſt there abide, but if ſhee have eaten nothing ſhe ſhall returne to her mother *Ceres* againe; for ſo it is determined by the *Parcæ*, or deſtiny-meaſurers; behold natures conditionall deſtiny: yet notwithſtanding *Proſerpina* having taſted an apple, her life was halved twixt her husband *Pluto*, and mother *Ceres*; behold natures mutable fate. Thus walke we as men, as Atheiſts while we obſcure the light.

D. Gods election is certaine and compleat before calling, *Rom.* 8. 30.

Their awaking out of the duſt intends their recoverie out of their deſpiſed and afflicted eſtate, wherein they ſeemed dead, in reſpect of Nationall or Kingly

life; the which phraſe of a reſurrection is uſed not only to deſigne our calling, being riſing from the death of ſin to the ſtate of life and grace; but alſo to import this very calling of the Jewes, *Ezek.* 37. 5. *Rom.* 11. 15. Whereas many, not all, are ſaid to ariſe; ſome of the Native Jewes ſhall either be ſo naturallized to Turciſme and Gentiliſme; or ſo ſuperſtitiouſly cleave to their old law of ceremonies, that they continue hardned, ſleeping ſtill in their duſt of their rejection, diſperſion.

D. Some chuſe rather to live in blindneſſe, then by imbracing the Faith to riſe to Life, *Acts* 13. 4.

D. Though the State of the Jewes be as one dead, yet ſhall they ariſe to Chriſtian Faith, *Rom.* 11. 25.

D. Before effectuall calling, even the Elect are but as dead men, *Epheſ.* 2. 1.

v. 2. This reſurrection is diſtinguiſhed in regard of the different quality of the perſons riſing, ſome by perſeverance in the Faith doe receive and continue the happines both of earthly honours and proſperitie; the contrary of their debaſement, and alſo of their vocation and inveſtiture into the rites of the Covenant, the contrary to their former rejection: Contrarily, others imbracing religion with a falſe heart, are either driven off from the Faith, by the bitter welcome they meet with, or els are ſhut out of the ſociety of the faithful, by the juſt cenſures of the Church.

v. 2.

And however ſome of them ſhall cleave to their ſuperſtition, yet many of them that are trampled by the world, ſhall bee raiſed from that debaſement, to an unperiſhing degree of happineſſe; others likewiſe ſhall be raiſed with them, but to their own greater ſhame being falſe-hearted to Godward.

A threefold life is here intended: 1. That they shall never die the death of State by vassallage & subjection to other nations. 2. That they shall never cease to be beloved of God, dying the death of a Church in rejection from Gods Covenant. 3 That their perseverance of Faith shall be in the day of the Lord rewarded with the crown of glory by the Judge of Saints.

D. After the Iews conversion they shall never againe be subject to Tyranny of other Nations, *Zach.*14.21.

D. The Jewes returning shall persevere in the Christian Faith, *Rom.*11.26.

A threefold shame of these hypocrites is here contained: 1. Shame of Religion falsly professed by them. 2. Shame of their censure and rejection. 3. Shame of Gods everlasting vengeance.

D. Such as professe religion with a false heart doe it to their owne confusion, *Isa. 66.5.*

*v.*3. The reward of the godly is yet farther enlarged by their different function; In the Church, such as were to be Christians of private note, understanding the Covenant for themselves only, should be glorious in the Church, and highly honoured of their brethren for their patience and zeale: But especially such as should be teachers, and should travell with their brethren in bringing them to the Faith, should have a greater degree of glory and esteeme, both with their owne people, and other the Churches of God.

v. 3.

And amongst the godly such as are wise in the things of God, shall be highly honoured of the Church, especially such as shall labour in the conversion of their brethren, shall appeare farre more glorious in the esteeme of their brethren.

Ob-

Obſerve we the particular graces, both of people and Teachers, for ſpeciall reaſon, reſpecting their former rejected condition. 1. The peoples underſtanding rather then zeale is here mentioned, for that blindneſſe of minde, through their prejudice of heart, was both a degree of their fall, and cauſe of rejection; but theſe miſts of miſconceit diſpelled, and their mindes enlightned, they forthwith embraced the Faith, *Rom.* 11.25. *Acts* 28.27. 2. Againe, their teachers are ſaid to juſtifie many, rather then convert or ſanctifie; for that their Prophets had beguiled the people, in teaching the neceſſity of Circumciſion, in point of Juſtification, whereby they troubled the Brethren, and oppoſed the Apoſtles themſelves, witneſſe the Councell of Ieruſalem, *Acts* 15. gathered for the reſolution of this doubt. This was the ſtone they ſtumbled at; going about to eſtabliſh their owne righteouſneſſe, they come ſhort of the righteouſneſſe of God, *Rom.*9.30,31,32. but now their teachers exalting the righteouſneſſe of God, for the recovery of man fallen, their labour proves ſuccesfull to the converſion of their brethren to the Chriſtian faith.

D. While men continue their blindneſſe, they debar their own converſion, *Iſa.* 6. 10.

D. Such as with an underſtanding heart embrace Religion, ſhal be honoured of the Lord, *Pro.*4.8,9.

D. Such as teach the faith falſely are barres to the converſion of the hearers, *Jer.*23.32.

D. The doctrine of Juſtification truly taught, is the ſpeciall ground of true converſion, *Acts* 10.43.44.

D. The godly teachers are inſtruments of our converſion, and juſtification, 1.*Cor.*3.5.

D. Such

D. Such as travell in others converſion, are in a ſpeciall manner honoured of God, *James* 5. 20.

The different glory of the Saints in heaven, cannot hence be concluded: For 1. It is limited to the people of the Iews only. 2 Alſo this Reſurrection is a riſing with Chriſt in the grace of the Spirit, called *Revel.* 20. 6. the firſt Reſurrection. 3. Laſtly, other Scripture aſcribeth to the meaneſt Saints the glory of the ſun, the which degree the Teachers themſelves attaine not in this place, *Matth.* 13. 48.

v. 4. The holy Prophet is here commanded to ſeale and ſhut up the viſion: not by obſcuring the Angels Sermon, but by forbearing a familiar interpretation of the things he ſaw; ſeale the viſion hee did not poſitively, by hiding the Booke, or corrupting the ſenſe by any falſe impoſture of his owne braine, &c. whereby the Reader might be led into a miſconceit of the things in hand; but privatively by with-holding a familiar Comment of theſe ſo deep, ſo divine Myſteries; yet this incloſure of the ſenſe from the Church was not for ever, but onely the diſcloſing of it is reſerved to the times of accompliſhment, as being not yet ſo uſefull to the Saints.

v. 4.
But Daniel ſee thou leave theſe things cloſed up without interpretation, untill the laſt dayes, wherein many ſhall travell far and near for knowledge, and then the knowledge of this viſion ſhall be increaſed.

D. Divine myſteries are ſealed untill they be plainly interpreted, *Reve.* 5. 1.

Concerning the obſcurity of Scripture ſo boldly affirmed by Popiſh blaſphemers; Obſerve wee therefore how it is hard, and how it is plaine.

1. Hard, 1. In respect of the depth of divine Mysteries handled there in, being Articles of Faith, and no objects of sense or reason: as the doctrine of the Trinitie, and of the person of the Mediatour, are fearfull and unsearchable deeps.

2. Hard to the minde darkened with ignorance, blindnesse, prejudice and self opinion, which doe infatuate the understanding, so that wee cannot discerne of colours.

3. Hard while and where the knowledge of them is concealed of God, as being not so necessary, respecting other times and persons.

4. Hard where the right instrument of interpretation is not rightly applied: Reason and all humane learning is too short a fathome, to sound the depth of Gods will.

1. Plaine it is. In the foundation of the Faith and necessaries to salvation.

2. Plaine to the spirituall minde attending wisdoms voyce, the doctrine of godlinesse.

3. Plaine in the time of revelation, when the Church is to make use of such truths.

4. Plaine in the Ordinance of Interpretation rightly used.

But in this dispute the adversaries insult, urging the place of *Peter*, 2 *Pet.* 3. 16. wherein they grossely abuse the Truth: for the Scriptures are not said to be hard, but *Pauls* writings only; nor yet all *Pauls* writings, but such a part only as treats about the last judgement, and dissolution of the world; nor yet all things that he saith therein are hard, but some things only; nor yet are these some things hard in themselves, or to the godly wise;

but

but to ignorant and unstable mindes onely.

The time of the end here spoken of is interpreted in the 7. verse, to be the time of Israels Restauration unto their kingdome and former glory.

D. The full knowledge of things is most clear about the time of fulfilling, *Revel.* 1. 3.

D. Godly desires will cause men to runne to and fro to gaine knowledge, *Pro.* 18. 1.

D. Increase of knowledge is promised onely upon our industry, *Acts* 17. 11, 12.

D. Increase of knowledge is specially promised to the latter times, *Joel* 2. 28.

v. 5. *Daniel* yet unsatisfied looketh round about him, and discovereth two other Angels on either side of the river, one by whose interrogation, hee is further resolved about the vision.

v. 5.
And as I attended I observed two other Angels ready present, the one on the banke of the one side of the river, and the other on the banke on the other side of the river.

These Angels are called other, as being neither that appearance of a man, which hath conferred with him thus long from 10. to 18. nor yet that glorious person mentioned in the 10. 5. and 6. verses. Their station is on either banke of the river in respect of their ministerie to the Saints: waters shadowing forth the multitudes of people; Both troublesome, both apt for commotion; both unstable and false: O the wisedome of God! *Daniel* might here discern that however his people slept in the dust, and might seeme drowned in these rivers of people; yet were they preserved by the Lord, vouchsafing them an Angels gard; so they are beloved for

their fathers sake, though rejected for their unbeliefe, and blindnesse of minde.

D. The Lord preserves his people even where they are in danger to be swallowed up, *Psal.* 32 6.

D. While Gods Church is tossed in the troublesome world, the Angels are about them, *Psal.* 34. 7, 9.

v. 6. One of these Angels demands of the Lord the time of these wonders, partly out of a desire to pry into the mysteries of the Church, *Ephes.* 3. 10. but especially that *Daniel* might receive further satisfaction, and by him the Church of God. Unto the former description of the person of our Lord is here added, the place of his station, the which was concealed in 10.5. hereby declaring his presence in the afflicted Church: for the same reason in 8. 16. he is presented to be betweene the bankes of *Ulai*, and for the same reason and time is our Lord his presence so described, *Rev.* 10.2, setting one foot upon the earth, and another on the sea, swearing as here that the seventh trumpet should put an end to all time, the which dissolving into seven vials containes this very history of the Churches Resurrection.

v. 6.

One of them demanded of that glorious person whom he observed standing on the waters of the river, When shall be the end of these wonderfull things thou foretellest?

D. The Lord Christ is the only revealer of doubts to his Church, *Revel.* 1.1.

D. The good Angels are desirous the Mysteries of God should be revealed, as 8. 14.

D. Wonderfull things shall come to passe in the time of the Jewes calling, as verse 1.

v. 7.

v. 7. The Lord answereth the question demanded by an Oath, wherein are remarkable: the signe, elevation of hands, as an appeale to God the Judge of hearts; and also the object, the everliving God, who onely survives, to revenge all false dealing herein. In which example 6. things are especially worthy our observance and imitation.

1. That oathes are lawfull upon a just Calling, and holy carriage performed by us.

2. That oathes are to be by God only, being an Invocation of such a power that can beare witnesse with us.

v. 7.
And thereupon I heard that glorious person standing upon the water of the river, and lifting up his hand unto the heaven, swear by the everliving God, that after one hundred, two hundred, and an half hundred years, wherein the Lord should finish the dispersion of the Iews, all these things should be fulfilled.

3. That oathes are to be done in faith of the cause, wee affirme, and Gods Immortality to revenge our untruth.

4. That oathes be used in serious causes onely; nothing more weightie then the Jewes Resurrection-like glorie.

5. That oathes are to be used sparingly by us, as here, but once onely in all this Prophecie.

6. That oathes are to be performed with great devotion; first the right hand is lift up, after the left; so solemnly and with such reverence is all invocation of God to be performed.

D. Oathes are to be taken by God onely, *Jer.* 4. 2.

D. The Lord ever lives to make good his word and oath, *Deut.* 32. 40.

The anſwer is, 350. years, during which this Tyrant ſhall domineer over the Jewes, and by that they ſhall have endured his Tyranny ſo long, their diſperſion ſhall be accompliſhed, and they againe gather to be the people of God; ſo that the Turkiſh Tyranny beginning in the 1300. the addition of 350. doth finiſh the Jews diſperſion, *An.* 1650. Their peaceable ſetling and Church beauty following not long after, as 12. *ver.* Now whereas this place is by ſome applied to *Antiochus* removall of the dayly ſacrifice, the ſmall probability whereof let further be attended.

1. The removall of the daily ſacrifice endured but three years and ten dayes, ſo that five moneths were wanting to fill up this number of three years and a half as they interpret it.

2. Further the limiting of the Tyranny of this adverſary and the finiſhing of the Jewes diſperſion amongſt the nations (wherein they were as dead men buried in the duſt) do both meet together; but *Antiochus* rage was ſtinted long before this diſperſion of theirs, the which was under the Romane Monarchie.

3. Laſtly, the holy Apoſtle *John* cites this place, and ſorts this hiſtory with that of the ſeventh Trumpet, the which containing ſeven vialls, concludes the happineſſe of the Church in the reſtauration of the Jews, *Rev.* 10.6.7. The which conſent is ſuch, that I dare not admit of other interpretation, againſt the Spirits application: Theſe words of diſperſion to be finiſhed, do call us to a true interpretation of this place, they being never diſperſed untill the dayes of the Romanes. Alſo conſider, 1. The time of theſe events, in the ſame with the enemies pitching in the glorious land, 11. 45.

which

which can agree with none but the Turkish State. 2. In these times the Jews shall receive some great recovery like to a resurrection from the dead, but from the returne from captivity unto this day, they have continued a despised people without any such resurrection of State. 3. The life of State the which they are here to receive is of an unperishing nature, called everlasting, for that other Lords shall never rule over them as formerly they had done, so that it must intend some happinesse yet to come. 4. These things here mentioned *Daniel* understood not, as in 8. *v.* and cannot therefore be the desolation of *Antiochus* the vile, the which the Angell caused *Daniel* to understand particularly, 8. *Chap.* 16. and tis too grosse to thinke him so forgetfull. 5. Such of the Jewes as should attaine to the last period of this resurrection being 45. propheticall dayes after the former beginnings, should enjoy much blessednesse; but no such distinct degrees of the Jews recovery, from under *Antiochus* can be named; alas! they still continued a despised people, changing their oppressor, not oppression; which was most grievous under Romes iron teeth.

D. The tyrannies of the wicked are certainly confined to their stint, *Rev.* 9. 15.

D. Gods holy people may be exposed to dispersion through the world, *Ja.* 1. 1.

D. The Lord in his appointed time will finish the dispersion of his people, *Isa.* 11. 11.

v. 8. *Daniels* conference with the Lord followes from hence to the end of the vision; who notwithstanding he had heard the same

v. 8. *Which things though I heard I understood not, and there-*

same number of yeares mentioned in 7. 25. is yet desirous to be satisfied in some doubts, wherewith he was yet perplexed: for, 1. it was yet in suspence how long the time should be twixt the enemy pitching in the glorious land, and his utter downefall. 2. How long twixt the rumours from east and north or ever this Resurrection of State should be compleat; for he well knew that the Time, two times and an halfe Time, should but finish the dispersion, and therefore end with the rumour of their returne to Judea. 3. Also it was yet in suspence how long the Iewes should be buried in the dust of their dispersion; the time from *Cyrus* Proclamation, unto the sacking of Jerusalem by the abominable Romanes, he had heard to be 490. yeares, 9. 25. But from thence either to their first rising, or quiet setling in the kingdome, the time was yet unknowne, wherein amongst other things *Daniel* desires satisfaction.

therefore demanded, O my Lord, what shall be the end of these things?

D. The most acute mindes doe need the mysteries of God to be explained often, 2. *Pet.* 1. 12.

D. Godly mindes are not content with the knowledge of things in grosse, 1. *Pet.* 1. 11.

v. 9. *Daniel* is denyed this knowledge, the which is reserved for after times.

v. 9. *Who answered me, Content thy self Daniel, the meaning of these things shall be concealed untill the times of the end approach.*

D. There is some ignorance wherein a man may rest and content himself, *Act.* 1. 7. 1 Ignorance Negative respecting such things, the knowledge of which is denyed us: which therefore by office, we

are

are not bound to know, as the joyes of heaven, and torments of hell. 2 Ignorance of unneceſſaries, the knowledge whereof would nothing advantage us, as the place of the earthly Paradiſe, the time of the Judgement, or *Melchiſedecks* Parentage. 3 Ignorance of impoſſibles, which things were they never ſo plaine, we could not conceive, as the perſons of the Trinitie, the Nature of the Mediatour, the particulars of the decrees. 4 Ignorance of unprofitables, the knowledge whereof might doe us harme, as the tearme of our lives, the age of the world yet to come, or the Reprobation of others.

v. 10. *Daniel* yet hath ſome reſolution, (ſo ready is the Lord to ſatisfie godly mindes) Firſt of the different effect of the grace of Reſurrection, then of the different degree of this ſo happy Reſtauration of his people.

v. 10. *By theſe trials many godly ones ſhall be refined from the droſſe of their corruptions, yet others hardened in evill, and deſpiſing ſound knowledge ſhall be nothing bettered, only the godly wiſe ſhall attaine the knowledge of God.*

D. The afflictions of the godly doe much better their ſpirituall ſtate, *Iſa.* 27. 9.

D. The wicked will do wickedly after all means of Reformation, *Iſa.* 26. 10.

D. Wicked men deſpiſe the knowledge of Gods Covenant, *John* 3. 19.

D. Such onely are truely wiſe as underſtand the true religion, *Revel.* 3. 17.

v. 11. The terme of time here limited, begins from the removal of the daily ſacrifice and the placing of the deſolating abo-

v. 11. *Know alſo that from the time that the daily ſacrifice of Jewiſh*

mination. The which things doe therefore seeme ambiguous by reason of their mention before both, concerning *Antiochus* in 8.11. with 11. 31. who tooke away the daily Sacrifice for a while, and planted Idolatrie in the roome thereof, and also these things are mentioned of the Messiah, who by his death tooke away all Jewish worships, and with an Armie of Idolaters destroyed Jerusalem, planting them in their stead, 9. 26. 27. Of this knot some pulling *Antiochus* end, have tied it faster, to whom it agrees not; for first when mention is made of *Antiochus* villanies, there are also added some circumstances of detestation, as his casting downe the Truth to the ground, 8. 12. and the polluting the Sanctuary, 11. 31. his act being like himself most furious and vile; but here is no intimation of any such distaste, nor any circumstances but what may agree with the holy action of our Lord, 9. 27. using instruments most wicked; so that the Lords usuall detestation being spared, this must be that holy Removall of our Lord. Secondly, it is unusuall, yea matchlesse, that the Lord should use so many times with direct limitation, all concerning the same evils, and not any two of them agrees, but all distinct: as one time in 8. 14. of six yeares, three moneths and twentie dayes; Another of three yeares and a halfe in 7. 25. and 12. 7. Another of three years, seven moneths and thirteene dayes in this verse: Another of 3. yeares 9. moneths in the 12. verse, all which are by some applied to *Antiochus* removall of the daily sacrifice, to which

Jewish worship shall be utterly taken away, and the abominable Armies making all desolate, planted in their roomes, shall be 12. 90. *yeares unto this rising.*

which indeed none of them doth ſuit, only that of 8.14. concernes that diſtreſſe, yet not that knot of time directly: That a time, times, and halfe, in 12. 7. is by ſome tranſlated, a time, times, and part of a time, whereby it becomes appliable either way to *Antiochus* removall of the daily ſacrifice, which laſted but 3. years and 10. dayes, which 10. dayes (ſay ſome) are part of a yeare or time, and may ſo be taken: Alſo (ſay they) This time, times, and part may agree with our 11. verſe: for that the odd 7. moneths and 13. dayes, are but part of a yeare or time: but alas, if the ſword of the Spirit buckle every way thus, it will turne edge and cut nothing; Let us know that the holy Spirit in *Revel.* 12. 14. citing the ſame knot of time by alluſion hither, though for events far different, termes it a time, two times and an halfe, not part as others: Thirdly, whereas there is bleſſedneſſe promiſed to ſuch as had waited, and at length attained the 1335. dayes, it ſeemes that not many that attained the former, ſhould ſee the latter Period; the which if we ſhould underſtand of naturall dayes, then 1. A little attendance might rub over a matter of ſix weeks, eſpecially as it is interpreted in *Antiochus* Project, for his armies were foiled before the Reſtore of the daily ſacrifice, and the ſacrifice reſtored in this eleventh verſe, ſo that no patience was required after the foyle of his Armies; himſelfe abſent ſo farre off, and ſtriken to death with the very reports thereof: 2. Beſides what great happineſſe was it to heare of *Antiochus* death, whoſe armies were foyled already, and whoſe tyrannies they knew by this Propheſie of *Daniel* was by that time come to the uttermoſt limit; ſo that ſome longer time, and ſome other happi-

happineſſe is here intended to the ſurvivers of the 45. dayes: ſo then conclude we; the taking away of the daily ſacrifice, and the placing of the deſolating abomination, is to be applied to the action of our Lord; who by his death did put away all Jewiſh Sacrifices, and alſo by an armie of Idolaters did deſtroy Jeruſalem, placing Idolaters therein, who after alſo did ſet up their Idolatries: True it is our Lord did *Jure* and in right deſtroy all ſacrifices by his own Sacrifices, the fulneſſe of all their ſhadows; but *facto*, and actually after his death, divers yeeres and by divers ſteps and degrees: for after the ſacking of Jeruſalem by *Titus*, the Jewes yet inhabited the City not yet demoliſhed, and continued their Superſtitions with great, both power and zeale. For 1. afterward in the Raign of *Adrian* the Roman Emperour, the Jews rebelled upon this quarrell, the Emperour had built and dedicate a Temple in Ieruſalem to *Jupiter Olympius*, the which the Iewes ſtomacking made head, and in the end were overcome by the Emperour and diſperſed; and the Citie named *Ælia*, and gave it into the poſſeſſion of the Gentiles. 2. Yet did they continue their old Superſtitions in the countrey, ſo that whereas there was an Altar built under the Oake *Mambre*, (where the Angels appeared to *Abraham*) and the Merchants that came to the Faires forced to ſacrifice thereon, otherwiſe Traffique denyed them; *Conſtantine* the Great demoliſhed the Altar, and built there a Church for Chriſtians. 3. Laſtly, in the dayes of *Julian* the Apoſtate and profeſſed enemy of Chriſtians, in contempt of Chriſtian Faith, he gave licence to the Iewes to build the Temple, and to renew their Iewiſh worſhips, yea ſo large was their Patent that all

were

were interdicted any let or ſtoppage, and the charges of this ſervice to be allowed out of the publick ſtock; upon which grant they attempted the building of the Temple, not wholly razed down before, wherein they were affronted by a ſpeciall hand of God: A fearfull earthquake in the night deſtroyed all their workes, all their tooles were conſumed by a ſudden fire, ſo that they were forced to deſiſt their work, after which time the Iewiſh Superſtitions did for ever ceaſe.

In which their blinde zeale they were affronted by that zealous Biſhop of Ieruſalem *Cyrill*, who admoniſhed them of this Prophecy, and after no diſſwaſion would avail, he openly profeſſed that now the time was come which our Lord foretold, that there ſhould not be left one ſtone upon another which ſhould not be caſt down, the which accordingly came to paſſe that night, by the immediate hand of God, in this earthquake and fire: Now underſtand we the utter actuall aboliſhing of the Iewiſh Sacrifices to be here intended, and not the time of the Lords Sacrifice; for that the daily Sacrifice continued long after, and alſo the abominable Idolaters were not placed in Jeruſalem untill their diſperſion by *Adrian*; and if liberty of Conjecture be granted, I ſhould think that as *Jupiter Olympius* with his Greekiſh worſhippers, is called the deſolating abomination, 11. 31. So the Romanes are here an Army of abominable for their returne to the ſame Idoll, whoſe Temple *Adrian* built, and whoſe Idolatries the Romanes embraced as being amongſt them the chiefe and father God.

The beginning of this 1290. years being at the finall remove of the Jewiſh Sacrifices under the raign of *Julian*, fell out in the 360. year of the Lord, to which 1290.

being added do make up 1650. the very time formerly designed for the finishing of the Jews dispersion, their rising beginning with the eclipse of his glory.

D. Particular times are precisely determined of the Lord, as 9. 25.

D. Dayes and years are equally the same before the Lord, 2 *Pet.* 3. 8.

12. *v.* This blessednesse is worthy the Revelation of so glorious a preacher: 1. For now the Image is beaten to dust, and the monster consumed with flame: 2. For now the Kingdom is restored to the Saints whereof they had been spoiled: 3. For now all persecution shall cease, and the Lord onely rule his Church: 4. For now there shall be a conflux of the Gentiles embracing the faith with them, with a larger effusion of the Spirit of grace, *Rev.* 21.24.25.

12. *v.*
But thrice happy they who surviving the first troubles shall attaine 1335. *yeares, wherein the enemy shall utterly perish.*

This time of 1335. years beginning at the same time with the former addes 45. years thereto, and is to be compleat, 1695. The which 45. years are the time of his planting himselfe in the glorious land with a murtherous purpose, which in the end is returned upon his own pate, 11.45.

The which time is the same for end with *Rev.* 9.15. limiting his Tyranny to an hower, a day, a moneth and a year, amounting to 395. years, each day being put for a year, both which adde 45. to the time, times and half, in 7. Now that these dayes are to be understood of the Propheticall dayes, each being put for a year: besides the consent of the whole, let it be understood, 1. That

the

the Prophet ever takes dayes in computation of times improperly for years, 1.5.18. and 4.25.34. 2. When properly he interprets himſelfe of purpoſe, as 8.14. Where he calls it a naturall day, and alſo in 26. explains himſelf, ſo that the viſion of the 14. was to be properly taken, the which he doth for that it is in the Propheticall manner to uſe a day for a year, *Eze.* 4.6.

D. A great deale of happineſſe attends the Church in the Jews converſion, *Rom.* 11.11.12.

D. The greateſt enemies of the Church ſhall fall at length, as 5.26.

v. 13. *Daniel* is exhorted again to deſiſt inquiry by a ſeeond reaſon: 1. Of his reſt with God, while theſe things were in act, ſo that he ſhould not be afflicted with their diſtreſſes: 2. Then of his full reward in the great account, his workes having been uſefull to the comfort of ſo many thouſands both Jews and Gentiles ſhall then receive a full reward.

v. 13.
But quiet thy ſelfe about the end, for before theſe dayes thou ſhalt yeild to nature, and ſhalt reſt with God, and in the end of all things ſhalt receive thy portion allotted of God.

D. The Lord would not have us buſie in thoſe things he is unwilling to reveale, *Deut.* 29.29.

D. The Saints upon their death are at reſt, *Eſa* 57. 2. *Daniel* we ſee went not in the skirt of hell, unleſſe hell be a place of reſt, no his ſpirit went to God that gave it having walked with his maker in innocency and holines from a childe, *Eccleſ.* 12.1.7.

D. Such as are at reſt with God are inſenſible of the diſtreſſes of their brethren, 2 *Kin.* 22.20.

Daniel

Daniel it ſeems was a ſtranger to the glaſſe of the Trinity, otherwiſe he could not have been unſenſible of the diſtreſſes of his brethren, unles you will ſay this device was unheard of in heaven untill ſome Jeſuites by the helpe of others redundant workes came thither, and taught the Saints the myſterie of it: the which you muſt the rather beleeve, for that it was unknowne even to the Apoſtles dayes, *Rev.*5.2.3. where none of the Angels or Saints could diſcloſe the Hiſtorie of the Church under the Seales yet to come, which had beene eaſie, had this glaſſe of the Trinitie beene knowne unto them: Now whereas ſome from *Daniels* lot would infer difference of glory, I take it this place will not ſupport it: The difference reſembled to a lot is not twixt *Daniels* portion and others, but twixt *Daniels* reſt after the particular, and his reſt upon the generall Judgement. In the grand account he is to receive a more glorious reward, all his brethren being made up, of whoſe calling and converſion he had been a ſpeciall inſtrument.

D. In the end of the world the Godly ſhall receive a full portion of glory, *Job* 19.26.27.

FINIS.

DA643
H911w